

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JUNE, 1873.

LETTER FROM BISHOP CLARKSON.

REV. AND DEAR SIR: I do not know of anything that has transpired in the Church in Nebraska that will interest your readers more than a brief account of Easter in our little wooden cathedral at Omaha. The Cathedral is a temporary building, 100 by 30, erected hurriedly, to accommodate the congregation soon after the destruction by fire of the former one, in the fall of 1869. It seats nearly four hundred people, and is usually full at the Sunday Services. On Easter, more than five hundred were crowded within its walls, and many persons, unable to obtain entrance, were obliged to go away disappointed. There are two other churches in the City of Omaha besides the Cathedral, and these were also well filled. Of course on that glorious Festival, in addition to the overflowing congregation at the Cathedral, we had the usual accompaniments of Easter,—a profusion of beautiful flowers, grand singing, and a large Missionary collection. But the crowning interest of the great day was the Confirmation. It was generally understood in the city that many upright men and women, who had hitherto hesitated to make the great decision, had been won to CHRIST, by God's blessing upon Dr. Garrett's fervid eloquence, and his faithful pastoral work, and would present themselves for Confirmation on Easter Day. Few really knew, however, how deep was the religious interest that pervaded the congregation, and how large the number was of those who were ready now "to put on CHRIST." And it was a scene never to be forgotten by those who witnessed it, when, on the invitation to "those who were to be confirmed to come forward to the chancel," *fifty-eight* responded, and made the solemn vow. Among the number were professional men of distinguished standing, and business men of high character. Not a few had been influential members of other communions, convinced now that they had found the better way. Some had been rescued from the meshes of scepticism by the clear reasoning and great learning of the accomplished Dean. Some had been awakened from the torpor of indifference. Some who had been trembling on the verge of decision for years, timid, anxious, and afraid, came joyfully and hopefully. And among them, too, God be praised! was a goodly company of precious and tender-hearted children, who were thus led to give to the Lord lives not yet withered in the pursuit of worldliness, and souls not yet scorched by the fierce simooms of passion. Four times was the chancel rail filled with the kneeling postulants. First came the matured and elder men, then the mothers, then the young men and maidens, till all had received, as little

children, the Church's solemn benediction. It was literally a fulfilment of the Psalmist's words: "Young men and maidens, old men and children, praise the Name of the LORD." You could hardly wonder that we were all overcome with joy and gratitude. Every member of the class partook afterwards of the Holy Communion.

The deep interest on the subject of religious duty and obligation in the community has made another Confirmation in the Cathedral necessary, which will take place on Whit-Sunday.

You will be glad to hear that our work for the Church in Nebraska is going forward hopefully, although the State is increasing so rapidly in population, and new towns are springing up so fast, that we are very much afraid, that with all the activity of our Missionaries, we shall not be able to keep up with the remarkable material progress around us.

Nearly all of our Clergy have five or six stations, and nearly all of them could have more if they had the time and the physical ability to minister to them. But, alas for us, a Missionary is but a man, and there are but seven days in a week. If we could manufacture our Clergy with as little outlay of time and study as some of the religious bodies that share our field manage to do, and if they could eke out their support, as these other extemporized clergy often do, by secular vocations, we might hope to supply in some degree the constantly increasing demand for more Services. But this you know we cannot do; therefore we must toil on patiently and untiringly, with the men and the means which God and the Church have given to us.

In March, we consecrated a new church at Crete. Another one will be ready for consecration in May at North Platte, and we hope this summer to build three or four others at important places—Clarksville, Beatrice, Hastings, and perhaps at Wisner or Blair. We need a Clergyman now for North Platte and parts adjacent, and one for the Elkhorn Valley; and as soon as I know where the money is to come from for their partial support for a year we shall have them.

We are also contemplating the establishing of an Associate Mission of three unmarried Clergy at Fremont, the centre of a rich and thickly settled country. In the town of Fremont we have a large and valuable Church property, on which stands St. James' Church, and St. James' Hall. A few hundred dollars would fit up this large Hall with all the needful conveniences for the comfortable residence of three young Clergy. Not less than *twelve* Mission Stations, most of them in flourishing towns, accessible by short railroad rides, could be served from this centre, at an annual cost of less than would ordinarily support one family. And it is not an over-sanguine prediction to make, that in from three to five years little churches could be built at most of these stations, if they were vigorously worked in the meantime.

Now if you know two young men, fond of work, not afraid of sacrifice, willing to have no wife but the Church for the next three years, I wish you could put me in communication with them. I think we can *somewhere* get means enough (say \$400) to fit up St. James' Hall, Fremont, for an Associate Mission, and when the Mission is fairly started we can *somehow* manage to support it. The "*somewhere*" and the "*somehow*" sometimes sorely perplex and harass us, but I take it that perplexity and harassment are normal laws in Church planting, and we cannot expect to be free from the burdens and the anxieties that are everywhere and always contingent upon the glorious work.

In a few days we expect to "admit" in "Trinity Cathedral," Omaha,

our first Deaconess—a devoted and intelligent Churchwoman, who has worked faithfully for several years for the Church, and exclusively so, during the time of her probation, and who is universally acknowledged by all who know her to be admirably fitted for the duty and office of Deaconess. This will be, we hope, but the beginning of a series of such “admissions,” until we have Deaconesses sufficient for our Church schools; Deaconesses who will assist (as this one does) in the visitation of the sick and poor and friendless of our large parishes; and Deaconesses for the care of hospitals and orphanages. These Deaconesses are to be admitted according to the Use set forth by the Bishop of Long Island, and are to be amenable only to the Bishop, and assigned by him to such duty as they may be best adapted for, whether it be Teaching, or Parochial work, or the care of the sick; and they will be supported by our Diocesan Missionary Fund.

Our Diocesan Schools are doing their work patiently, quietly, and efficiently—proving themselves important factors in our Church work, fully sustaining themselves financially, and hampered by no pressure of debt. A lady of New York City, who inherits and adorns a noble name in the annals of Missionary beneficence, has recently aided our Boys’ School in most generous measure, so that we have but little to wish for in that department of our work. But we are waiting hopefully for some good soul who “will go and do likewise” for our Girls’ School. We need improvements and enlargements in Brownell Hall, and some appointments and arrangements that would greatly add to the efficiency of the School. All this will come by and by. If our schools can meet their large current expenses by their current income, this is all that we can ask for now; and this they are fully doing. But in order to increase and perfect our accommodations we must rely upon outside generosity.

During the last two months I have visited many of our parishes and Mission Stations, and found many things to gladden and encourage. In Grand Island, a town of 1,000 people, where two years ago we held the first Service in a small parlor, and found but two or three families belonging to the Church, we have now a beautiful church, St. Stephen’s, in the very highest degree of prosperity, with forty-five communicants, most of whom have been confirmed there in these two years. A minister of the only other religious body (Baptist) in the town has conformed to the Church, and is now thinking of entering our Ministry. The little parish raises \$900 a year for its own support, and contributes largely to other Missionary objects, without there being a single rich man in the parish. A Parochial School building is being erected. A Glebe has been secured. A Parish Guild of forty active workers assists the Rector. Other religious bodies have yielded the ground to us, because their members have found a spiritual home in our Church. All this is owing, under God, to our early occupancy of the ground, to a faithful and *sensible* Missionary, and to one or two splendid laymen, who love the Church as they love their own households.

One of the most interesting of our recent visitations has been to the State Penitentiary at Lincoln, where, after a hearty and reverent Service, in which all the convicts took part, eight of the prisoners (seven of whom were confined for life on charge of murder) were confirmed. They had been carefully prepared and instructed during a long probation, by the Rev. Mr. Talbot, the Chaplain.

Three years ago, whilst travelling through the Winnebago Indian Reservation in Nebraska, I observed that there was a great excitement of some kind in the Tribe. We met crowds of them gaily dressed and fully armed,

hurrying from every quarter toward the Agency Building, all speaking in loud tones and gesticulating with great vehemence. As we approached the Council House (which, we confess, we did with some trepidation, as we were altogether in the dark as to what might await us there), we found a great number of Indians, with a few white men, collected to attend the examination of two young Indians charged with the murder of a white man on the frontier beyond their Reservation. The whole scene was one long to be remembered. We were invited to seats in the Council. Amid the conflict of opinions and the contradictions of witnesses, it was difficult to come to any just decision. Subsequently, however, the young men were found guilty, and I think confessed the deed, and alleged that they were impelled to the act by the assertions of a Medicine Man of the Tribe, who had said that the shedding of blood was necessary to insure a fruitful crop for the current year. We never saw the two murderers again until they stood before us in the Penitentiary Chapel, on the 3d of March last, to receive the solemn Rite of Confirmation at our hands. And surely for such as these, penitent and believing, are the helps and benedictions of CHRIST'S Holy Church. The Blood of JESUS CHRIST cleanseth from all sin.

But this letter is already too long, "although the half has not been told you." I had intended to say something of the eagerness with which we seize upon THE SPIRIT OF MISSIONS, when it comes, and the pleasure with which we always read that deeply interesting announcement, alas, how seldom! "Special for Bishop Clarkson;" but I must leave that for another time.

LETTER FROM A MISSIONARY IN COLORADO.

REV. AND DEAR SIR: For the edification of the numerous readers of THE SPIRIT OF MISSIONS, I send a brief statement of my work here, to show what can be done in our Far West by a little effort. When I first came to Trinidad, there were no members of the Church here, who could be properly termed such. Now I have one Mexican family of the first respectability, wealth, and influence. The father, and two daughters (now at school in Wolfe Hall, Denver), besides a married daughter, are communicants, making four of one family. Two other families, who reside thirty-five miles from here, are attached to the Church, but are unable to attend Service on account of the distance at which they live. Another Mexican family in town belong to the Church; the father and one son (who has been a pupil of my school) are also communicants. A niece of the head of the first-mentioned family makes seven communicants received from the Romish Church, three from Methodism, myself, wife, and another female member—in all, thirteen.

My Sunday Service, though, for various causes, not attended as largely as when I first came here, has been generally attended by from fifteen to twenty-five persons.

My school has had on its roll at least one hundred pupils since its first opening, and has now become a permanent establishment, chiefly attended by Mexicans, among whom it is doing good. At present I have one boarding pupil, and hope soon to be so situated as to be able to take more. The influence of my school is silent, but I believe will be permanent, especially among the Mexicans.

For school and Church purposes I have a building which is my own pri-

vate property, and from which no one, therefore, can oblige me to move. For Church purposes, it will seat from sixty to one hundred persons, while for school purposes it will accommodate from forty to fifty pupils. By this means, the Church here has an *abiding place*, and can await the influx of population, consequent upon the coming of a railroad, to build a Church building.

I shall now direct my special efforts towards increasing my school in numbers. In all I have done in the way of building, I have not received any assistance from the people either here or at the East, except fifty dollars from Pittsburgh and twenty dollars from a Church in New York, to help me enclose the building, so as to be able to use it for chapel purposes at Easter.

My appeals for help by way of scholarships for my school have been unheeded, and the consequence has been that I have been unable to receive into my school many poor children who would prefer to come to it, but were unable to pay even the small sum of two dollars per month, which I charge for tuition. Had my desires been fulfilled, I could have placed a competent teacher in charge of the school, with the certainty of a support, and could have given more attention to Missionary work. But the failure to respond, on the part of the Church, has not only been the cause of my losing many pupils, but has also prevented me from visiting many points where such visits would have been advantageous to the Church.

Since I have been here, I have visited Las Tejas once, on occasion of a funeral, when I preached to over two hundred Mexicans. A wish has been expressed for another visit, but until the present I have not found the means of going there. I also visited La Trinchera, thirty-five miles from here, once on occasion of a marriage, and Ocate, in New Mexico, in March last, on occasion of a baptism, where I preached to about seventy-five Mexicans. I have been repeatedly urged to visit Taos, New Mexico, one hundred and fifty miles from here, where a large number of Mexicans are anxious for an Episcopal Minister to come among them; but I can find neither time nor means to do so.

On my way back from Ocate, I stopped at Cimmaron, where I held Service at night, preached, and baptized two children. Here are quite a number of Church people who wish me to visit them; but I have no means to pay coach-fare. Cimmaron is sixty-five miles from here, over the Raton Mountains, in New Mexico. There are other points in the same position.

Now, is it not too bad that such opportunities for Missionary work should be lost for want of a few paltry dollars? Had I a horse and buggy, I could do more; but I do not know where to get means to buy them. To be absent, except on Saturday and Sunday, will necessitate the suspension of my school during my absence, as my wife cannot attend to it and take care of my baby, who is now in her teething period. So you can see how I am situated, and what opportunities I am compelled to let go by. My school is necessary to my support, as it will take every spare dollar I can save from school and Missionary stipend to pay what I owe on my house.

Besides this, I have a forty-acre tract of land within sight of town (to which I can get title as soon as our lands come into the market), which I purpose to donate for Church, hospital, and cemetery purposes. Our graveyard is now on it. I hope to get a Government title for the land within the year. By a vote recently held here in favor of subscribing county bonds to a railroad, I think the coming of a railroad to Trinidad is secured. It will probably be the Atchison, Topeka and Santa Fe Railroad, and will be here within eighteen months.

My baptisms number eighteen since I came here, of which one was baptized at Taos, and two at Cimmaron. The last one baptized was brought thirty-five miles from the Trinchera.

The Mexicans are learning to come to me for marriages and baptisms.

My marriages since I came here number ten, of whom nine are Mexicans.

This summary will show what work *has been* done here, and what *could have been done* if the means had been furnished to enable me to visit various points which ought to be visited. Oh, that the Church would awake to the importance of her mission, and, when opportunities offer, avail herself of them! I would do more in my field were I able; but it is impossible with my limited income to pay coach-fare, which will average in this country twenty-five cents a mile.

Yours truly,

JOHN C. FITNAM, *Missionary.*

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE GRADUAL GROWTH OF CHARITIES.

To strengthen the faith in God of the timid and doubtful, to restore hope to those once too eager, now, perhaps, chilled by disappointment, to point the way to those who, in the impatient enthusiasm of youth would, like Peter, go before the call, to encounter mortification and defeat, various examples will be given, in this article, of the manner in which a step, taken because the directing SPIRIT of God seemed to point the way, has led to unexpected and widely diffused good.

In reading the life of our blessed LORD, as contained in the Holy Gospels, the attention of one accustomed to organize charitable works or institutions, and arrange the now necessary machinery, is arrested by an apparent want of system in the relief rendered to suffering men. No one, as it would seem, was sent to look up and bring in the lepers, the cripples, the deaf, and the blind. No authorized messengers preceded the Saviour in His journeys to say, "The Wonder-worker is at hand; search out the sufferers and bring them to the LORD's healing touch." In Capernaum, where Jesus lived, there was, so far as we can judge, no appointed House or Hospital to which the sick and the maimed might be brought, and where they might be gently tended until the absent LORD returning home again should, by a word, empty its wards, and send out a rejoicing company of sound men to fill the streets of the favored city with the voice of praise.

Again we read the Gospels, and marvel at the abundant fulfilment of the ends at which all charitable association aims. Capernaum and all Galilee, Jerusalem and all Judea, Samaria and the region beyond Jordan, and even heathen Phœnicia, are joyful over glad homes from which the power and love of the blessed Jesus have driven out the gloom, and into which His word has brought gladness and light; so that the history of the LORD's life is briefly given by St. Peter, when he says, "He went about doing good."

It is this very absence of system, and seizing of opportunity, to which the reader's attention is now especially directed.

When we begin, in St. Matthew, with the early days of our LORD's Ministry, we find one chapter, the eighth, which contains many cases of healing, none, as it would seem, sought by our LORD, but brought to His notice, every one, as He was engaged in His ministry for the conversion of sinners.

Immediately upon His descent from the mountain, where He had preached that wonderfully practical sermon of universal application, we read that great multitudes followed Him, among whom, and yet separate, *came* a leper, crying, "LORD, if Thou wilt, Thou canst make me clean." The Infinite Mercy put forth His hand and touched him, saying, "I will; be thou clean. And immediately his leprosy was cleansed." When JESUS was entered into Capernaum, there *came* unto Him a Centurion beseeching His Divine aid. It was freely given to the faith at which even JESUS marvelled, and the palsied servant was healed. Our LORD, a little later, entered, as by invitation, Peter's house. There, it is recorded, "He saw Peter's wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her." Toward evening of the same day they *brought* unto Him many that were possessed with devils, and He cast out the spirits with His word, and healed all that were sick. Finally, to escape the throng, He crossed the lake into the country of Gadara. There met Him there two possessed with devils, which He cast out.

Neither is the chapter referred to peculiar in respect of miraculous cures being wrought upon persons, accidentally, as we should say, brought to our LORD's notice. At Nain, the dead body of the widow's son was being carried out, not to cross the path of the LORD JESUS, but for burial; and was met by Him as He was walking toward the city. The two blind men, at Jericho, were at the wayside, not because JESUS was to pass by, but to beg of any wayfarer. Our LORD passed through Jericho because it was the highway to Jerusalem. The cripple at Bethesda was awaiting, not the coming of JESUS, but the moving of the waters. Our blessed LORD, Who had gone up to Jerusalem to the feast, chanced, as is our common language, to see him brought there.

We may not say that the Divine wisdom was unaware of these sufferers, or that aught but Divine love directed the footsteps of our LORD to their relief. Yet neither may we rightly say, now, that any Christian man is brought to the dwelling-place of woe by other than the HOLY SPIRIT's guidance, or is moved to attempt relief otherwise than by the love of CHRIST which is in him. If we apply the words "accident" or "chance" to our journey of life thus directed, so do we now use them with reference to the manner in which our LORD and the sufferers were brought in contact; neither doubting in the blessed SAVIOUR the indwelling of the Godhead in its fulness, nor in ourselves the presence of God as the director of our steps. Rightly walking, He leads us; if we err, it is because of our own infirmity. Having, for our aim, the salvation of souls, we shall not go widely astray, if we have faith in God, and utterly distrust ourselves.

It should be, as the disciples of CHRIST, ever in our minds that the spiritual goes before the material. To preach salvation and eternal life, our LORD went about among perishing souls. The healing of the sick and relief of the suffering were but accompaniments, unavoidable, yet incidental, of the great work which regarded eternity and heaven. In this respect, the life of the blessed JESUS, although abounding in all temporal blessing, greatly differed from that of a mere philanthropist. Likewise, in all our ministrations, our striving should be directed to the chief good, the immortal: then shall we also excel in that which is the lesser and temporal.

We pass now to several illustrations of the manner in which large and useful charities have arisen in this city as merely incidental to works whose first intention was purely spiritual ministrations.

Those, whose history we shall briefly sketch, have grown out of the desire and attempt to follow the example of our LORD and MASTER by

preaching the Gospel of salvation, with a heart and hand ready, as they found opportunity, to do every good.

There are, probably, very few of our readers who, twenty-five or thirty years ago, were familiar with the land which now forms the Central Park, lying between the Fifth and Eighth Avenues, and Fifty-ninth and One Hundred and Tenth Streets. It was then a wilderness of rock and swamp, from the larger portion of which the trees and brush, which once, in part, concealed its barrenness, had been cleared away by the poor settlers for use as firewood. From east to west three roads crossed this tract, and from these roads winding footways and narrow cart-paths led to the habitations of the poor and wretched people, of every race and color and nationality, who had there taken refuge.

In this waste there was but a single village, known by the name of "Seneca," occupied by many families of colored people, with whom consorted, and in many cases amalgamated, debased and outcast whites. Many of the inhabitants of this village had no regular occupation, finding it easy to replenish their stock of fuel with driftwood from the river, and their table with fish.

Poverty abounds in children, and the colored village of which we speak formed no exception to the prevailing rule.

When this district was visited, twenty-six years ago, by the Clergyman who afterwards labored there, the children, with very few exceptions, were entirely without religious knowledge or training. A small Methodist church, the only place of worship from Fifty-ninth Street to One Hundred and Tenth Street, was on Sunday scantily attended by a few blacks. There was no Service for the children, no Bible class or Sunday-school in which they might be taught of Jesus. A Sunday-school was the want imperatively forcing itself upon the visitor, and that want it was resolved to supply.

With no reference to the future, or other thought beyond that of providing for the spiritual destitution, an unfinished room in the centre of the settlement was hired, and rudely furnished with plank seats. The small room was soon crowded with forty colored children, the number being limited by the narrowness of the apartment. As a necessary accompaniment of the work there begun, the families were visited, advised, and, where necessary, assisted. Like all thriftless mortals, in the day of health they had only enough. Sickness almost invariably brought great destitution. Death, with its many attendant expenses, obliged these poor people either to give up the bodies of their nearest and dearest relations for burial in "Potter's field," or to incur a debt which only months of saving could extinguish. The greatest pressure of distress was felt, therefore, in cases of death, and the charity most needed there was some effort to reduce or meet the high charges for funerals and burials. After the lapse of two years, an unexpected gift of a piece of ground was made to this Mission by four sisters, of whom, up to that time, the Missionary had never heard; a convenient building for the Sunday-school and public worship was soon erected, and the remainder of the ground allotted to the burial of the poor dead.

Immediately thereafter followed the cholera of 1849, and many a body received Christian burial, owing to this unlooked for gift of ground. The great relief which the opportunity of free burial afforded to these poor people had been realized, when an act was passed at Albany closing this and other burial places in New York city lying below Eighty-sixth Street.

In order that an inexpensive cemetery might still offer its welcome relief in time of affliction by death, a piece of ground sufficient for the purpose was sought in Astoria, a place easily reached by the Eighty-sixth Street ferry.

No small lot, of the size desired, could be found at a moderate price, but several acres were offered for a comparatively small sum. The parties interested then purchased this property with the intention of extending its privileges to all our Free Churches and Missions throughout the city.

Since that period, the Central Park has been opened, and the wilderness made beautiful. By this change the Sunday-school was broken up, the congregation scattered, and the spiritual work there begun brought to a close. The charity which God caused to grow out of that seed still exists, affording a relief in the day of anxiety, a comfort in the hour of mourning, which can only be fully appreciated by those too poor even to give their loved ones burial. Within the past twenty years, *twelve hundred* baptized members of our own Church, the larger portion of whom would otherwise have been buried in "Potter's Field," or not at all, have received from this charity the free gift of a grave; and twice as many more have found their last resting-place at a small cost, which their poor friends could pay.

(*To be continued.*)

PAYING THE LORD HIS TITHES.

(*Extracts from a Sermon in EVERY SUNDAY : a Course of Sermons for the Christian Year. By the Rev. John N. Norton, D.D.*)

Bring ye all the tithes into the Store-house . . . and prove Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing.

—*Malachi iii. 10.*

If all Christian people were thoughtful and conscientious enough to devote a just proportion of their substance to the LORD's service, an end would be made of the annoyance of subscriptions and pew-rents, to say nothing of the questionable recourse to fairs, and other like schemes for raising money.

Instead of the miserable dependence on spasmodic efforts, and an uncertain ebb and flow in the current of religious offerings, there is a specific principle which should be carried out,—*the devoting of a stated proportion of our income to the LORD.*

According to the requirements of the Jewish law, a *tenth* was rigidly insisted on for this end; and in this the ALMIGHTY has been most liberal. As HE bestows upon us our health and strength and mental endowments; in short, the power to accumulate wealth, HE might have set up the just claim of being a full partner, and demanded *one half* as His share; but HE was pleased to ask only for *one tenth*.

The system of tithes is older even than the Mosaic law. Abraham set the example by paying them to Melchizedek; and Jacob followed this pattern with the most scrupulous exactness.

Again: God, by express law, required a tenth from His people. The same ALMIGHTY BEING who claimed one day in seven for His service, insisted also on a tithe of their property, to be promptly and cheerfully paid, and this, not as something to be doled out, regarded as a favor done to HIM, but as His simple right.

This law of *tithes* was never repealed by the Christian Church, and when we remember that our privileges are much greater than those of the Jews, none of us would have the assurance to claim that we shall be justified in offering to the LORD a smaller proportion than they did. Moreover, the Gospel pro-

claims to us that the death of our LORD and SAVIOUR was a *sacrifice*, and every life which is to be like HIS, must be one of self-sacrifice also.

A man, trading in the market, happened to pay to the huckster-woman a battered and very questionable-looking penny. She examined, and was about to return it, but suddenly dropped it into her pocket, saying, "It will do to put in the plate!"

The incident is a most painful evidence of the utter disregard of fair dealings with the LORD which so generally prevails in Christian lands. The poorest we have, and the very smallest sum which will save us from being set down as penurious, is about the average rule of our offerings.

If you can tell me of a half-dozen people in any great city who are contented to live in smaller houses than the LORD's house may be made more grand, or who can give up a summer excursion that the means might be devoted to the support of a new Missionary station, I will have their names emblazoned in golden letters on the gates of the sanctuary!

In a certain sense, it is true, property is private and sacred, otherwise it could not be sacrificed; and in this way of looking at it, Nabal was right when he said, "*My bread, my water, my flesh.*" Let it not be forgotten, however, that there is a higher RIGHT, which declares, "It is not yours, but only a loan from God." Aye, it is this DIVINE VOICE which speaks so emphatically in the text, "*Bring ye all the tithes into the store-house!*" The command is addressed alike to rich and poor,—"Bring an offering, and come into My courts" [I. Chron. xvi. 29]. "None shall appear before ME empty" [Deut. xvi. 16].

Each one now present here is a *steward*, occupying some portion, great or small, of the vast estate of our good and gracious LORD. HE expects us honestly to fulfil the conditions of our lease, and I dare not act the unjust steward's part, telling you, if you owe a hundred pounds, to write fourscore. Our indebtedness to God depends upon the amount we have received, and the harvest which we have gathered.

Of him whose income is ten thousand, the LORD expects, for the beneficent purposes of the Gospel, one thousand, at the least, every year; and of the man whose income is a thousand, the LORD's proportion is a hundred.

Even those who have received but little are not exempt; but of the poor man and the widow HE looks for one cent in ten.

How graciously and generously HE has dealt with us! *Nine tenths* for ourselves; and for HIS own uses, and for the extension of HIS Kingdom, only one tenth! Can any conscientious Christian find fault with such a rule? Will any venture to say it is exorbitant?

What would you think, my brethren, if God, by one fell swoop, should take your *whole property* away? I honestly believe that after being plainly taught your duty (as you have been in this sermon), you will peril all you have, should you fail hereafter to deal honestly with God.

Often and often, when the world ascribes to accident and neglect the painful fact that rich people have become impoverished, and the poor have been yet more sorely pinched, the secret cause has been that they have not paid God HIS lawful rent, and therefore HE has "ousted" them.

If a tenant of your own neglects to pay his dues, you know full well how to deal with him.

All of us, whether rich or poor, are tenants of the LORD, and HE only claims HIS lawful *tenths*. No shirking or evasion will pass with HIM.

"I will throw in my mite," the rich man says, fancying that he is imitating the poor widow in the Gospel! No, my friend, in order to be like her at all,

you must at least double your contribution, for she cast into the LORD's treasury *two mites*. Suppose, however, that you imitate the poor widow, not only in giving the two mites, but in giving, if not from your penury, even from moderate self-denial, your *silver mites* would blush into solid *gold!*" *

In plain, simple Saxon, we shall none of us, in time to come, be safe, unless we pay the LORD His lawful *tenth*. Lest this brief statement of the case might seem merely like an ungracious *threat*, I have something pleasant to add to it: *even God's own promise of a blessing*. Does the text mean anything less than this? "*Bring ye all the tithes into the store-house, and prove ME now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing.*"

John Wesley, in preaching a sermon for some special object, observed that "the LORD was a good paymaster." A boy present dropped a shilling in the plate, which was his whole fortune. He had made an investment in good faith, and the Clergyman lived to see the poor lad worth twenty thousand pounds, and what was better still, as he quaintly said, with "the grace of God in his heart."

If those quick at figures will calculate the increase of a single dollar, put out at compound interest, they will find that in less than two hundred and forty years that paltry coin will amount to more than two millions and a half! And think you that the good LORD *cannot, will not*, make a dollar laid up for HIM grow as fast as by the ordinary laws of trade? HE is certainly far more *able and willing* to pay His debts than men to pay theirs. There can be no question that they who lend to HIM, in sincerity and faith, will have the largest and most liberal measure of His best and choicest gifts.

The purpose of this sermon is not to work you up to boiling heat, that, upon the spur of the moment, you may contribute a large sum to any special object. It is rather to impress (God helping me) indelibly upon your minds, the great law of His KINGDOM in regard to the payment of your TITHES, and to make you rigid and exact in discharging the obligation.

Bear in mind, every LORD's Day, when placing your offerings upon His altar, that you are helping to sustain great agencies for good. Moreover, let each one ask himself, "Am I paying my lawful tithe?"

Of course, it would be impossible for me to state, in specific terms, what each one should give, because the ability belongs not to all alike. This, however, I will venture to add, that one dollar on Sunday from every Christian man and woman, who is even tolerably well off, would certainly not be much, and that, on one side of this moderate estimate, should come the penny postage stamp of the poor, and the larger offerings of the rich.

For your own sakes, beloved, in this world and the next, I pray that this standard of duty may soon be reached. You will find me as ready to commend you when such a measure has been attained, as to spur you onward whenever you are disposed to be forgetful.

Need I tell you why? It is that I long that each one of you may realize the fulfilment of the gracious promise, "Prove ME now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing."

MESSAGES FROM THE MISSION FIELD.

ALABAMA.

Besides what my report exhibits, I have but little of special interest to write.

The Bishop of the Diocese has just made his annual Visitation to this place and Jacksonville, confirming five here and four there. Although the number of Baptisms and Confirmations seems to be rather small, yet the prospects of the Church in this part of the State are brightening every day. The mineral resources of this section are being developed, and this is destined to increase the population, and thereby increase the strength of the Church. Besides this, the prejudices against the Church are giving way gradually, and prejudice has been one of our greatest obstacles. There is evidently a better time coming, and not far in the distance. Therefore, we will not despise the day of small things, but "*thank God and take courage.*"

FLORIDA.

On account of the long interregnum since the late Rector's death, there was a good deal of disorder in the monetary relations of the parish on my arrival here in December; but I think things are now in a working condition; and though it may be beyond our power to rectify the past, we may hope to avoid a like state of affairs in the future. The fact that the Church building could not be completed before this time has been a great drawback to the work here, since in the hall in which we hold our Services many things continually occur, calculated to shock feelings of reverence: *e. g.*, it is quite a common matter for any travelling showman to exhibit his curiosities there; fairs take place in it, dances, suppers and the like; and our lectern, reading desk, and altar are stowed away to make room for them. From intelligence just received, I am glad to say that of all this I see the beginning of the speedy end, as the work of completing the Church building is to be commenced forthwith, and in a few months, *D. V.*, we shall be occupying it.

The prospects here are very good; for, with all our drawbacks, our Services are well attended, not only by our own people but by many others in the town, and I am sanguine of speedy gains both in numbers and influence.

Our Sunday-school is very fair and improving. It is my intention shortly to open a Parish School, if the Bishop of the Diocese approves, and teach it myself with my wife's aid. This is a want of a very urgent kind, and one which a long experience in teaching, both in this country and in England, will enable me to supply.

On Thursday the 9th January, I made a Missionary visit to Cedar Keys, some fifty miles distant; saw the members of the Church the next morning, and in the evening held a Service and preached in a large room of the "Gulf House," the landlady of which is an estimable member of our Communion.

Upwards of fifty persons were present—sexes being pretty equally represented. Their manner was devout, the responses were hearty, and they were most attentive during the sermon.

We can do much good through God's grace in this place, as nearly all the people who have any religious profession are members of the Church, while those not of us are well disposed toward us and expressed themselves grateful for my ministrations.

I go to Ocala, another of my stations, on Tuesday, the 14th inst., and my next report will give you the results of my visit. The place is forty-four miles south of Gainesville.

GEORGIA.

Enclosed you will please find my quarterly report ending this day. Since I last had the pleasure of addressing you, we have passed through the most trying season of storm and cold that I have ever experienced in this latitude. It has been with great difficulty that we could carry on the work of the Mission with anything like regularity, or with any decided satisfaction. I have gone regularly to my appointments week after week, but have often been compelled to forego the pleasure of holding Public Service in consequence of the inclemency of the weather. The people of the Church are scattered all abroad through the country, and cannot, except when the days are favorable, get into the towns where we are accustomed to preach.

At Cartersville—where we have begun to erect a Church edifice—we hold Services in the Court House without fire. If the day is not warm we can expect no attendance. I go, however, seven miles in the country, and officiate for some families who find it difficult to get to town, even in good weather.

At Kingston, although we have a small Church building, there is no stove in it, and there, again, we find a hindrance to our work. The Church people at this point all reside in the country, and, as at Cartersville, so here too, I go out to them, and hold Services.

Two miles from Kingston, where there is quite a business doing in the mining and burning of lime, we hold Services for the operators once a month, in the afternoon of the Sundays, upon which we preach at Kingston.

The Bishop of the Diocese has again requested me to take the temporary charge of the Church at Dalton, he having removed to another field the newly-ordained Deacon who has been at work there for a few months past. I assumed the charge on the 1st of March, and have paid them one visit.

I have, as you see from my report, but little in the way of tangible results to comfort my heart with. But we must not look too much upon the surface, or be too impatient of the delays of that coming (though silent and hidden) product which has been promised to the faithful and true worker in the Kingdom of Grace.

Before I close this letter I desire to say that, unless we can obtain some little assistance from our brethren of the North and East, I fear the Church edifice going up in Cartersville will not be completed for a long time. The people there have probably done all they can do. Cannot you suggest a way through which a little assistance may come?

INDIANA.

The general condition of the parish is much better than it was two years ago last January, when I came to it. I have, from no fault of mine, not held as many week-day Services during Lent thus far, as I desired to hold. Our furnace is a failure, so that it is impossible to be anything like comfortable in the church. The smoke comes up into our audience room, choking us off at times.

On the 2d inst., our beloved Bishop visited us at the hall. The audience wept when they did not feel like it. After prayers by the Rector, the Bishop referred to the unpleasant condition of the congregation, and then proposed to the Vestry to help them to a furnace that would not smoke in the audience room. After this he preached a sermon, at the close of which the people went away much benefited, and the Vestry (some at least of them) were much encouraged, and all felt that the debt which had weighed so heavily upon them and their Rector must be paid. At 3 P.M. there was a Baptism, followed by remarks by the Bishop to the Sunday-school. At night the

people came again, notwithstanding the severe storm. This time the furnace withheld its fury, and the people were comfortable. Prayers were read by the Rector, and a sermon followed by the Bishop. It was one of the Bishop's happiest efforts. An attempt will be made this summer to free the parish of its financial embarrassment.

We ask help for this young parish from the Missionary Board for a time yet. The Vestry are determined to make it self-supporting as soon as possible. To give this place up now would be to suffer irreparable loss.

KENTUCKY.

I herewith send you my report for the first quarter of the present year. I have nothing worthy of remark to add. We are doing our work assiduously but quietly, and with that amount of success that our own people are interested and attentive to their religious duties as far as they can well be, seeing that many of them live at a distance from town.

The Services during this Lent are better attended than ever before. I may add, as an indication of the degree of life exhibited in this parish, that there are but two or three adults regularly attending our Services, who are not communicants.

I wish I had some near hope of accessions from those who are now strangers to us. But in a community like this, where there is little of a spirit of inquiry, and we are the last to take position in the field, such a prospect is always distant. We wait.

NEBRASKA.

In compliance with the invitation extended to your Missionaries, I beg leave to make the following brief statements regarding the two stations which I visit, viz : Grand Island and North Platte.

Grand Island. The number of communicants is steadily increasing ; The Sunday-school is in a flourishing condition for a frontier town. All Services are well attended, and the majority of people who attend evince a deep interest in the success and continued prosperity of the Church. They give liberally of their means, considering the hardships the immigrant has to encounter in a new State.

On Sunday, the 16th inst., our dear Bishop visited this parish. You will notice by my report, that fifteen persons were confirmed. Of these one had been a Roman Catholic, two had been Presbyterians, four Methodists, three Baptists, and two had been Quakers. Only two of the class had been baptized when young, and brought up in the Church. Considering that there are Roman Catholic, Baptist, Lutheran, Methodist, Presbyterian, and United Brethren organizations in this small town, we have great reason to be thankful over the prosperity of this portion of the Lord's vineyard which He has deigned to bless.

North Platte will soon have its church completed. There are twenty-five active Church members in that place and the Services of the Church are always well attended. The church, though small (24 x 48), will be amply large enough for some time. It is paid for, the people of the place having contributed most liberally towards its erection. It will probably be consecrated shortly after Easter.

NEW HAMPSHIRE.

I herewith enclose the report, filled out as accurately as possible. It scarcely gives, however, a correct idea of the condition of the parish. The winter has been so unusually severe that the attendance upon Service has

been much smaller than it had usually been during the warmer months. It was also during the quarter that I began to hold two Services each Sunday. Ashland is a busy little manufacturing village, which was set off from Holderness but a few years ago ; and, as in manufacturing places generally, there is a continual change going on among the people ; a constant going and coming ; so that I have really lost more communicants by removal, than have been added by other means. In justice to the parish, it must be said that there has been no Rector (before my coming about nine months ago) for seven or eight years, and the perseverance that has been shown in endeavoring to obtain a pastor turns to the credit of a few devoted Church people. The work progresses more slowly now on account of this long cessation of the Church's work and Services.

NEW HAMPSHIRE.

We have been engaged here in building a new church, and have been wholly broken up in regard to worship for three months past. The first Services in the new church were on Easter Day. I have held Services in private houses, and on every Sunday one Service in Franklin, a village about three miles from this.

I have done the best I could ; but during our broken condition, which was wholly unavoidable, there have been no Baptisms, Confirmations, or Communions, nor Sunday-school.

The Parish work will now be organized anew, under better auspices than ever before.

NORTH CAROLINA.

I herewith transmit an annual statement of my work in this part of the MASTER's vineyard. The prospects for increase of the Church in the county of Granville, of which Oxford is the county seat, are encouraging.

At Sassafras Fork, a little cross-road village twelve miles distant, several zealous Church families have purchased a house, which they intend to remodel and furnish as a church. We hope to have it consecrated at the next Visitation of the Bishop.

In another thickly settled portion of the county, known as Goshen, a chapel is in process of erection, which we expect to have completed in the early summer. With the blessing of God we hope to give good accounts from this station by another year. Although we number over one hundred communicants now under my pastoral charge, yet they think themselves, and they probably are, unable to maintain a Minister without aid from abroad. The stipend furnished me by the Committee has enabled me to remain at my post ; for, without it, I could not have received a support, the salary promised by the Parish being \$300 per annum.

OREGON.

The congregations during the past three months have been somewhat better than formerly, especially at the Sunday Evening Services. I am in hopes that, by God's blessing, this increase will continue until this shall become a strong and self-supporting Parish. But I fear that it will be some time before this much-desired result can be realized. Our population is small, and those who are connected with the Parish have but very limited means. I feel that so far, as a whole, they have done what they could. I had hoped that long ere this we would have been able to walk alone ; but we still need the fostering care of the Board of Missions, or I feel assured that we cannot maintain our hold in this community. I do hope that, if the

Board will have patience with us a little longer, we shall be able to cast off our swaddling clothes, and rise to the independence of manhood. Year by year the Church has been growing, although almost imperceptibly, in strength, and in the confidence and respect of this community. At the present she is, without doubt, more firmly established and rooted in the hearts of the people than any other religious body. In the midst of all the decay around us, it is highly important that we come up to the help of the Lord, and present our fair Zion, in all her beauty, before this people.

Since writing my last report, we have painted the church, put a new floor in it, and frosted the windows—all long and much needed improvements.

Some months ago our woolen factory was burned to the ground, thus casting a gloom over this community. Several of the people of my congregation were sufferers by it. A great many families were thrown out of employment, and some have gone elsewhere to find something to do.

Our Sunday-school is in a healthy and prosperous condition. I have this day purchased a small addition to our library—*fifty-four books only*. Last Sunday, although Christmas had passed, sixty-one pupils were present, so you see we have not enough new books to go around. Will not some Sunday-school in the East furnish us with a new library, and a supply of question books? We need them sadly, and we feel that they would be an invaluable assistance to us in our work with the rising generation—the nursery and the hope of the Church.

VIRGINIA.

Herewith enclosed I forward report of the four Mission points. Three of them are in this immediate neighborhood, St. John's, Olivet, and Sharon. The fourth is about a hundred and fifty miles off, at Luray, in Page county. At Luray I am building a church. It is far from any other Episcopal Parish. Eighteen months ago I held the first Services there that were ever heard in Page county. I have collected \$2,100 for a church, and the workmen are engaged on it now. I hope to have it all completed and paid for by the month of August.

My other three churches are in the country. I took charge of them last December, and have had an unusually severe winter to contend with. At Sharon and Olivet the congregations have always been small. At St. John's the morning congregations average fifty, and the night one hundred. The three last named congregations consist exclusively of humble laboring people.

I have preached three times every Sunday, and once in the week, ever since I took charge. My report is not as accurate as I hope to make it hereafter, when I shall have entered more fully into my work.

I ought to mention that these stations around Alexandria have been without pastoral attention for two years. I have met with great encouragement in having good and very attentive congregations whenever the weather permitted. The records of the Church give me no assistance whatever in making out my report. These show that there were, two years ago, forty-four communicants at the three stations; but there have been very many removals and other changes. I do not give the numbers with absolute certainty, but on the best information I can get, after visiting every family in the parish.

VIRGINIA.

We have been visited by that loathsome disease, small pox; but, thanks to a kind Providence, there has been no fatal case among the members of

my charge. The most serious consequences to us have been the thinning of our ranks in school ; but the " scare " is well nigh over and it will not be long ere the usual average is reached.

I am happy to state that there is an increased interest manifested in our Church Services, more especially so at this our Lenten Season. I have held additional Services from the first day of Lent, and have resolved from now until Easter Sunday to hold a series of Services every night. The Assistant Bishop will be with me on Holy Thursday, at which time I hope to present a few for Confirmation.

The work does not grow as fast as I could desire, but on the whole there is progress. Last evening our attendance at Divine Service was very large, perhaps the largest for the year, and was rendered very interesting by the admission of two adults by Baptism.

I hope that friends will continue to aid us no less by their prayers than by their " Alms."

HORSES.

THE friends of Bishop Neely, and especially those who responded so promptly to the appeal in our April number in behalf of one of his Missionaries, will be as glad to learn, as we are to state, that funds for the purchase of a horse for the Clergyman referred to have been provided. And not for a horse only ; money enough has been received to secure a wagon also, and even a harness likewise !

Our good friend, the Missionary, will therefore soon find himself fitted out with the facilities so necessary for the thorough prosecution of his work in such a section of country as that in which he is laboring.

This pleasant incident—pleasant to ourselves, and particularly so to the recipient of the kindness—with all the other aspects and relations in which it may be viewed, possesses also the element of suggestiveness. This case of need, which has been so readily and generously provided for, is by no means an exceptional instance : it is but one of many. We have often wished that a special fund could be created for us, on which we might draw for the purpose of providing horses in connection with other appliances for the Mission work. Our Missionaries—the Western ones especially—are, for the most part, good pedestrians, and they do an immense amount of walking, in the course of the year, in going from place to place to fulfil their appointments. But there are districts, all over our broad Mission field, where such a mode of locomotion is quite insufficient to meet all the demands of the work assigned. The distances to be gone over are so great, and the facilities (whether by stage, boat, or rail) are so few, that a horse for the Missionary seems to be simply a necessity.

In view of cases such as these, we have now and then felt like reversing, in spirit and in letter, the cry of King Richard, and exclaiming : " A horse ! A horse for the Kingdom ! " We believe it to be the part of wisdom to provide every proper appliance for the extension of the REDEEMER'S Empire.

The end, in the regard now spoken of, surely justifies the means. Well do we know that there are many instances where the possession of a horse would add largely to the effectiveness of our hard-working Missionaries.

One such case comes before us in this very number of *THE SPIRIT OF MISSIONS*. Our readers will find it in the *Letter from a Missionary in Colorado*. At the close of his Letter, our Reverend Brother shows very clearly how his work has been hindered by his lack of means to visit distant and inviting points in his field. What say our readers? Some of them have kindly helped us to send a horse to the Northeast. Will not others of them as kindly help us to send another to the Southwest?

TITHES.

IN another part of this number will be found a Sermon entitled *Paying the Lord His Tithes*. It is taken from a recently published volume of Sermons by the Rev. John N. Norton, D.D.*

This Sermon, which we reproduce almost entire, is one to which we wish to call special attention,—not only because the subject treated of is presented in a clear, vigorous, and out-spoken way by the Reverend writer, but also because of the subject itself which forms the theme of remark.

We do not propose to discuss here in any of its bearings the topic of the Discourse: we can only repeat our invitation to our readers, to give the Discourse itself a careful examination. But, as a matter of proper curiosity, we wonder in how many pulpits of the Church throughout the land, the subject of *Tithes* is presented, during the year, to the conscientious consideration of the Christian people who frequent our Houses of Worship!

We will add just this one question: What thoughtful member of the SAVIOUR'S Kingdom but must feel well assured that, if every disciple of the LORD were to become as good a Christian, *in this particular*, as the devout Jew was of old, the LORD'S "store-house" would soon be full to overflowing, and the LORD'S work in all its many channels of beneficence would be provided for as never before, perhaps, since the days of the Apostles?

BOOK NOTICES.

SOLDIERS AND SERVANTS OF CHRIST; their Toils, Trials, and Triumphs; with preface by the Rev. F. V. Mather, M.A., Vicar of St. Paul's, Clifton, England. 1 vol., 12 mo., cloth, 392 pages. \$2 co. For sale by T. Whittaker, 2 Bible House, New York.

THE history of the Christian Church cannot be written without embodying, at least in outline, the history of Christian Missions; and so it is that the *Soldiers and Servants* of CHRIST return from their holy warfare and their

* Every Sunday: a Course of Sermons for the Christian Year.—The Church Press: M. H. Mallory and Co., Hartford, Conn., 1873, 501 pages.

labors for JESUS, and tell us in these beautiful memoirs what God hath wrought in the dissemination of the blessed Gospel. The writer states that the "history is intended to begin about where that first Missionary book, as it has been called (*The Acts of the Apostles*), leaves off." The work, however, is not a mere outline of Missions, nor a collection of dry details of Church History. It is a series of pictures, landscapes, battles, and portraits of heroes; the skilful work of a loving Christian woman who was impressed with the idea that she could interest both children and adults in the glorious history of the Church of CHRIST.

The volume, which is made up of lectures prepared originally for the writer's own scholars, will be found of great service to the parent and teacher, of whatever Christian name: while members of our own Communion will especially esteem the work because they will find it breathing the spirit of the Gospel in our forms of thought.

LADY BETTY'S GOVERNESS; or the Corbet Chronicles. By Lucy Ellen Guernsey, author of "*Irish Amy*," "*Winifred*," etc. 1 vol., 12 mo., cloth extra, 369 pages. \$1 50. T. Whittaker, 2 Bible House, New York.

MISS GUERNSEY'S pleasant style, and her power in delineating life and character, cannot fail to interest the readers of this present volume. The scene is laid in England, and the times are those of Charles I., when Puritan and Prelate were entering upon those unhappy struggles which undermined the foundations of both Church and State. The sympathies of the author are with such men as good Bishop Hall, who appears in the work; and yet she avoids assuming a party position, and deploras the sad extremes into which both sides fell.

In the course of the story, which takes the form of a Diary, and grows in interest to the end, many quaint and pleasing pictures of social life are given, reminding the reader somewhat of the "*Chronicles of the Schonberg Cotta Family*."

The volume will be found a useful accession to the Sunday-school and Parish Library, belonging as it does to that class of works which combines religious, historical, and varied instruction for schools and families.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 9th to May 9th, 1873, inclusive:

ALABAMA.		St. Agnes' Hall, for Com-	
<i>Greensboro'</i> —St. Paul's.....	\$21 15	munion Service at Pent-	
<i>Huntsville</i> —Nativity.....	74 60	water.....	70 00
<i>Mobile</i> —Trinity, of which quarterly		<i>Ballston Spa</i> —"J," for Bp. Niles..	10 00
payment of stipend, \$10	66 30	<i>Cherry Valley</i> —Grace, of which for	
Christ.....	79 15	Bp. Tuttle, \$10.....	18 33
St. Paul's.....	167 30	<i>Cooperstown</i> —Christ.....	25 00
<i>Tuscaloosa</i> —Christ, M. C.....	15 33	<i>Delhi</i> —St. John's.....	16 75
	863 83	<i>Gouverneur</i> —Trinity.....	10 00
		<i>Hoosac Falls</i> —St. Mark's, M. C....	45 00
ALBANY.		<i>Morley</i> —Trinity.....	2 63
<i>Albany</i> —St. Paul's.....	101 15	<i>Plattsburgh</i> —Trinity, for the South	20 00
St. Peter's, of which for		<i>Rensselaerville</i> —Mrs. Clark, for Bp.	
Rev. Geo. Macauley, \$60	183 18	Randall.....	100 00

<i>Salem</i> —St. Paul's, of which for Bp. Whipple, \$10; M. C., \$24.75.....	34	75
<i>Sandy Hill</i> —Zion, M. C.....	5	00
<i>Schuylerville</i> —St. Stephen's, for Bp. Whipple.....	7	00
<i>Ticonderoga</i> —Church of the Cross, M. C.....	20	04
<i>Troy</i> —Free Church of the Ascension, M. C.....	33	11
Christ, for New Mexico.....	10	00
	712	54

ARKANSAS.

<i>Augusta</i> —.....	5	00
<i>Des Arc</i> —.....	1	30
<i>Forest City</i> —.....	17	30
<i>Helena</i> —St. John's.....	18	60
<i>Jacksonport</i> —Grace.....	3	75
<i>Little Rock</i> —Christ.....	37	80
<i>Lake Village</i> —Emmanuel.....	5	30
<i>Pine Bluff</i> —Trinity.....	7	30
	96	35

CALIFORNIA.

<i>Santa Cruz</i> —Calvary.....	40	00
<i>San Francisco</i> —Advent.....	100	00
	140	00

CENTRAL NEW YORK.

<i>Oneida</i> —St. John's.....	1	25
	1	25

CENTRAL PENNSYLVANIA.

<i>Columbia</i> —St. Paul's, M. C.....	16	47
<i>Lancaster</i> —St. James', for Bishop Tuttle.....	83	57
<i>Lock Haven</i> —St. Paul's, S. S.....	25	00
<i>Mahanoy City</i> —Church of Faith, M. C.....	12	05
<i>Muncy</i> —St. James'.....	6	00
<i>Pottsville</i> —Gift of the late Miss Anna P. Hobart.....	50	00
<i>Wellsboro'</i> —St. Paul's, M. C.....	28	06
	221	15

CONNECTICUT.

<i>Bethel</i> —St. Thomas'.....	17	55
<i>Birmingham</i> —St. James' scholarships, for Bp. Tuttle....	40	00
<i>Bridgeport</i> —Christ, M. C.....	1	80
<i>Brooklyn</i> —Trinity.....	23	35
<i>Danielsonville</i> —St. Albans.....	21	91
<i>East Haven</i> —Christ.....	10	36
<i>Fair Haven</i> —St. James', for Bp. Neely's horse, \$10; Bp. Niles, \$10; and Bishop Tuttle, \$10.....	30	00
<i>Hartford</i> —St. John's, of which for Bp. Whipple, \$75.....	160	50
Mrs. F. M. B., for Bishop Green.....	2	00
<i>Middletown</i> —(Pameacha Mission). St. Peter's, of which for Bp. Tuttle, \$40.....	5	06
	132	00
<i>Naugahuck</i> —St. Michael's.....	9	60
<i>New Haven</i> —St. Paul's S. S., quarterly payment of stipend, S. S. class.....	37	50
<i>New London</i> —St. James', for Bp. Tuttle.....	25	00
<i>Poquetannock</i> —St. James', for Rev. H. S. Atwater.....	12	00
<i>Stamford</i> —St. John's, quarterly payment of stipend.....	25	00
<i>Stratford</i> —Christ, Woman's Aid Society, for Bp. Clarkson.....	30	00
<i>Southport</i> —Trinity.....	50	00
<i>Thomaston</i> —Trinity.....	28	22
<i>Watertown</i> —Christ, of which from S. S., for Rev. J. L. Gillogly, \$12.60.....	46	68
<i>Waterbury</i> —St. John's, "C".....	3	00
<i>Windsor</i> —Grace.....	20	00
Miscellaneous for Bishop Neely's horse.....	15	00
	746	53

DELAWARE.

<i>Claymont</i> —Ascension, M. C.....	18	56
<i>New Castle</i> —A Thank Offering.....	25	00
Louise's Birth-day.....	1	00
<i>Sigma</i> —For "S,".....	30	00
	74	56

GEORGIA.

<i>Atlanta</i> —St. Philips.....	116	25
<i>Athens</i> —Emmanuel, A. J. D.....	5	00
<i>Jefferson</i> —Mrs. Bishop Scott.....	5	00
<i>Marietta</i> —St. James'.....	14	00
<i>Savannah</i> —Cash.....	70	140
	95	

ILLINOIS.

<i>Alton</i> —St. Paul's Woman's Mis. Ass'n, for Bp. Tuttle....	8	75
<i>Aurora</i> —Trinity, M. C.....	17	20
<i>Cairo</i> —Redeemer.....	5	25
<i>Chicago</i> —Epiphany.....	16	70
"The Sender".....	12	50
Holy Communion, S. S. for Bp. Neely.....	44	00
<i>Dixon</i> —St. Luke's S. S., for Bp. Clarkson, \$11; Bishop Morris, \$17.50; Bishop Tuttle, \$15.25.....	43	75
<i>Evanston</i> —St. Mark's.....	36	62
<i>Galesburg</i> —Grace, M. C.....	4	00
<i>Naperville</i> —St. John's.....	3	75
<i>Peoria</i> —St. Paul's.....	48	00
<i>Waverly</i> —Christ, M. C.....	12	15
<i>Winchester</i> —St. Ignatius.....	2	72
<i>Springfield</i> —St. Paul's, for Church at Columbus.....	58	57
	313	96

INDIANA.

<i>Madison</i> —Christ, M. C.....	20	00
<i>Michigan City</i> —Trinity, of which for Rev. W. H. Stoy, \$10.....	25	00
<i>South Bend</i> —St. James', Woman's Missionary Society, for Bishop Neely's horse....	14	55
	59	55

IOWA.

<i>Keokuk</i> —St. John's, M. C.....	35	00
	35	00

LONG ISLAND.

<i>Astoria</i> —St. George's.....	125	00
<i>Brooklyn Heights</i> —Grace, of which quart. pay't of stipend, \$49.50, for Bp. Randall, \$175.....	232	83
<i>Brooklyn</i> —Evangelist.....	5	00
Holy Trinity, for Bp. Randall, \$100; Bp. Clarkson, \$87.....	2350	30
St. Mary's, M. C.....	6	00
(South) St. Paul's.....	15	00
<i>Newtown</i> —St. James'.....	100	00
<i>Rockaway</i> —Trinity.....	40	00
	2374	13

LOUISIANA.

<i>Alexandria</i> —St. James'.....	15	00
<i>New Orleans</i> —Christ.....	128	60
Trinity.....	27	75
St. Paul's.....	136	20
	307	55

MARYLAND.

<i>Annapolis</i> —St. Anne's, M. C.....	20	81
<i>Bladensburg</i> —St. Matthew's, M. C.....	15	71
<i>Washington</i> —Epiphany.....	200	00
St. John's.....	78	70
Incarnation, M. C.....	7	51
A Lady.....	30	00
<i>Waverly</i> —St. John's.....	40	00
	292	73

MASSACHUSETTS.

<i>Amherst</i> —Grace.....	7	04
<i>Andover</i> —Christ.....	16	74
<i>Boston</i> —St. Paul's.....	500	00
Emmanuel.....	500	00

Christ.....	10 00	
St. Mark's.....	12 76	
Rev. N. G. Allen.....	5 00	
(South) St. Matthew's, for Bishop Randall, \$2.....	22 00	
Boston Highlands—St. John's, A Friend.....	5 00	
Cambridge—Christ.....	5 00	
Charlestown—St. John's, for Bp. Randall.....	50 00	
Dorchester—St. Mary's, "in Memo- riam," for Bp. Niles.....	16 00	
Hyde Park—Christ.....	4 00	
Marblehead—St. Michael's.....	20 25	
Salem—St. Peter's.....	29 28	1203 07

MICHIGAN.

Ann Arbor—St. Andrew's.....	2 00	
Detroit—St. John's, for Bp. Morris, \$300; Bp. Randall, \$200; Bp. Whipple, \$96.77.....	596 77	
Fenton—St. Jude's, S. S. class.....	3 25	
Flint—St. Paul's, E. H.....	2 68	
Grand Rapids—St. Mark's, for Bp. Randall, "in Memo- riam".....	15 00	
Greenland—Mrs. W. H. B.....	4 00	
Jackson—St. John's, for Bp. Tuttle	14 50	
Niles—Trinity.....	42 21	
Tecumseh—St. Peter's.....	18 00	698 41

MINNESOTA.

Faribault—Good Shepherd.....	30 00	
Minneapolis—Gethesemane.....	64 00	
Fort Snelling Chapel.....	5 00	
St. Mark's, for Bp. Tuttle	62 71	
Red Wing—Christ, of which for Rev. S. S. Burleson, \$1.66.....	47 17	
St. Cloud—St. John's, M. C.....	10 14	219 02

MISSISSIPPI.

Canton—Grace.....	14 15	
Holly Springs—Christ.....	30 00	
Jackson—St. Andrew's.....	26 10	
Oxford—St. Peter's.....	14 45	
From Ladies' Aid Society	20 00	
Summit—Christ.....	10 09	
Vicksburg—Christ.....	29 10	143 80

NEBRASKA.

Nebraska City—Schoenberger Hall S. S.....	3 54	
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NEW HAMPSHIRE.

Claremont—Trinity.....	13 37	
Dover—St. Thomas', for Bp. Tuttle	40 00	
Exeter—Christ, M. C.....	3 00	
Keene—Rev. and Mrs. Renouf.....	25 00	
Miscellaneous—"Junior".....	7 00	88 37

NEW JERSEY.

Belvidere—Zion.....	1 00	
Bergen—St. Paul's.....	60 00	
Bergen Point—Trinity, M. C.....	11 95	
Burlington—St. Mary's, for Bishop Whipple.....	59 33	
Camden—St. Paul's.....	100 00	
East Orange—Christ, M. C.....	14 88	
Irvington—Trinity.....	15 50	
Jersey City Heights—St. John's Free Chapel, M. C.....	8 00	
Knowlton—St. James'.....	2 00	
Newark—St. Stephen's.....	26 40	
Orange—Grace.....	30 00	
St. Mark's, for Bp. Mor- ris.....	10 00	
Perth Amboy—St. Peter's.....	55	
Riverton—Christ, M. C.....	3 00	
Roselle—St. Luke's.....	1 75	
Summit—Calvary, M. C.....	19 00	
Trenton—St. Michael's.....	6 63	369 99

NEW YORK.

Amenia—St. Thomas'.....	13 38	
Garrisons—St. Philip's in the Highlands.....	13 37	
Haverstraw—St. Luke's, M. C.....	7 00	
New Rochelle—Mrs. M. H. Well- man, \$2; Maria W. Well- man, \$1.40; Thomas C. Wellman, \$1.88.....	4 75	
New York—Calvary, Mrs. Le Roy, for Bp. Niles.....	100 00	
Calvary, M. C.....	10 00	
Christ.....	7 23	
Grace.....	410 00	
Grace Chapel, of which from S. S., for Bp. Tut- tle, \$50.....	80 41	
Holy Apostles'.....	95 52	
Holy Communion.....	4 88	
Transfiguration.....	160 00	
Trinity.....	2 00	
Trinity Chapel, for stip- end for Missionary.....	300 00	
Trinity Chapel, for Bishop Neely's horse.....	200 00	
Trinity Chapel, M. C.....	5 17	
St. Augustine's Chapel.....	14 06	
St. Bartholomew's.....	3 00	
St. Clement's, a member, quart. pay't of stipend.....	100 00	
St. James'.....	609 44	
St. Luke's, M. C.....	6 00	
St. Mark's in Bowery, "K.".....	100 00	
St. Mark's S. S., for schol- arships Bp. Tuttle.....	80 00	
St. Michael's Penny Miss. Soc.....	14 94	
St. Paul's Chapel.....	121 97	
St. Thomas'.....	17 25	
G—G—, for Bibles, \$10; for Prayer Books, \$10; S. S. Books, \$5; for Comm'nion Service, \$40; for Expressage, \$5.....	70 00	
H. N. L., for Bp. Whipple.....	10 00	
Poughkeepsie—Holy Comforter.....	40 00	
Portchester—St. Peter's, M. C.....	37 30	
Sing Sing—St. Paul's, in memo- riam.....	1 00	
Trinity.....	25 00	
Tarrytown—Christ.....	5 53	
Westchester—St. Peter's.....	183 88	
"S. S.....	76 85	
Yonkers—St. John's, M. C.....	2 40	
St. Paul's, of which pay- ment of stipend, \$18; for Nashotah, \$10.....	33 40	
E. E. R.....	1 50	2967 23

NORTH CAROLINA.

Clinton—St. Paul's.....	9 45	
Marlboro'—.....	3 00	
Raleigh—Christ.....	152 82	
St. Augustine's Chapel.....	5 00	
Normal School.....	5 00	
St. Mary's School.....	25 00	
Wadesboro'—Calvary.....	5 75	
Wilmington—St. James'.....	89 55	295 57

OHIO.

Akron—St. Paul's, for Utah.....	3 38	
Cleveland—Rev. R. Bury.....	4 50	
Zanesville—St. James', of which from S. S., \$43.50.....	123 59	131 38

PENNSYLVANIA.

Media—Christ, for Bishop Morris.....	10 00	
Philadelphia—Christ, of which from S. S., \$42.15.....	97 15	
St. James'.....	375 00	
St. Mark's.....	110 00	

(Germantown) Christ.....	10 00	
" Calvary S.		
S., for Bishop Randall,	60 00	
(Kingsessing) St. James',		
M. C., \$5.07; for Bishop		
Randall, from a Clergy-		
man's daughter, \$10....	15 07	
(Manayunk) St. David's,		
for Bp. Morris, \$50; for		
Bp. Whipple, \$25.....	75 00	
Philipsburgh—"Cash," for Bishop		
Clarkson.....	20 00	
Westchester—Holy Trinity, Wo-		
man's Auxiliary Society.	50 00	822 22

PITTSBURGH.

Alleghany City—Emmanuel, M. C.	9 44	
Pittsburgh—St. Paul's, M. C.....	2 60	
Trinity, M. C.....	202 87	
St. Mark's, M. C.....	4 66	
St. Peter's, of which for		
Nashotah, \$50; Bishop		
Whipple, \$50.....	150 00	
" B." children.....	3 75	
Sewicklyville—St. Stephen's.....	5 74	
Uniontown—St. Peter's, M. C.....	41 27	420 33

RHODE ISLAND.

Providence—All Saints' Memorial,		
of which for church at		
Ponchatoula, La., \$17;		
Bp. Niles, \$8; Bp. Whip-		
ple, \$50; Rev. Dr. Hoyt,		
\$25; Rev. E. P. Gray,		
\$25.....	277 02	
Grace, M. C.....	68	
Pawtucket—Trinity, M. C.....	64 50	
Warren—St. Mark's, for Bp. Ran-		
dall.....	88 00	
Wickford—St. Paul's, of which		
from M. C., \$42.14.....	117 14	547 34

SOUTH CAROLINA.

Charleston—St. Michael's.....	44 75	
St. Philip's.....	60 10	
Clarendon—St. Mark's.....	2 00	
Columbia—Trinity.....	94 36	
Willington—M. C.....	16 60	
Yorkville—Good Shepherd, M. C..	3 00	220 21

TENNESSEE.

Bailey's Station.....	1 75	
Brownsville—Zion.....	38 20	
Clarksville—M. C.....	12 55	
La Grange—Emmanuel.....	10 08	
Mason—Trinity.....	12 50	
Memphis—Calvary.....	27 75	
Grace.....	13 55	
Good Shepherd.....	2 90	
St. Lazarus.....	22 80	
St. Mary's Cathedral....	10 10	
Church Home.....	5 00	
Newton—Holy Innocents'.....	3 39	
Somerville—St. Thomas'.....	3 00	163 90

UTAH.

Ogden—Good Shepherd, Easter of-		
fering.....	29 00	
Salt Lake—St. Mark's, Easter of-		
fering.....	129 60	158 60

VERMONT.

Burlington—Episcopal Institute...	4 09	4 00
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VIRGINIA.

Fauquier Co.—The Plains, of which		
for Bp. Tuttle, \$43.....	48 24	
Petersburgh—Grace.....	5 00	
M. C.....	3 00	
Richmond—Grace.....	13 00	
Monumental.....	1 00	
Warrenton—St. James'.....	20 00	
York-Hampton Parish—Grace.....	10 00	100 24

WESTERN NEW YORK.

Bath—St. Thomas', M. C.....	20 41	
Geneva—Trinity, of which for Rev.		
Geo. Macauley, \$25; Deer		
Lodge, \$1.75; Bp. Tuttle,		
\$1; Nashotah, \$5.....	41 25	
Fredonia—Trinity.....	33 45	
Middleport—Trinity, M. C.....	4 45	
Mt. Morris—St. John's, L. A. B.,		
for Church at Sardis.....	5 00	
Miscel.—For purchase of a Private		
Communion Service....	30 00	134 56

WISCONSIN.

Oconomowoc—Seminary.....	5 00	
Milwaukee—St. Paul's, M. C.....	13 15	23 15

LEGACIES.

Conn., Hartford—Estate Chester		
Adams.....	967 87	
Estate Judge Huntington.....	5000 00	5967 87

MITE CHESTS.

Receipts for the month not cred-		
ited to Parishes.....	397 31	397 31

YOUNG CHRISTIAN SOLDIER.


Receipts for the month.....	546 69	546 69
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MISCELLANEOUS.

Cash, for Bp. Neely's horse.....	2 00	
Cash.....	150 00	
A. N. E., for Bp. Green.....	2 00	
S. T. A.....	1 00	
H. S. B.....	2 00	
Anon., for Bp. Niles.....	3 48	
Cash received from sale of Miss		
Brereton's poem, "Hymn		
to the Flowers," for Bp.		
Wilmer, Alabama.....	100 00	
S. M. L.....	3 50	263 98

Received for General Purposes.....	\$19,092 21
Received for Special Purposes.....	3,278 65
	\$22,370 86
Amount previously acknowledged.....	100,010 12
Total since Oct. 1, 1932.....	\$122,380 98

INDIAN COMMISSION.

 The Secretary of the Indian Department is absent on a special Government Commission to the tribes of Dakotas, under Red Cloud and Spotted Tail, in the Western part of Bishop Hare's Jurisdiction. He expects to return by the 1st of July.



HOBART CHURCH, ONEIDA MISSION, GREEN BAY, WIS.

Good Friday and Easter among the Oneidas—Bishop Hare's Visitation.

ONEIDA, WISCONSIN, EASTER EVE, *April 12, 1873.*

MY DEAR FRIEND: I arrived here yesterday, Friday morning, and, as I sit down to write this Saturday night, look back upon two of the most interesting days I have ever spent in my life.

My first impressions of the condition of the Indians here were not gained under very favorable circumstances. The day was one of the dreariest of cloudy, chilly spring days. I had been on the railroad most of the night, and, when I arrived at the Reservation at ten o'clock, was still breakfastless. The fairest country landscape looks forbidding in early spring when not a green thing has yet appeared, and the dead remains of last year's vegetation is covered with the filth deposited by the recently melted snow; and you can imagine, therefore, that to my anything but cheerful mood the characteristic languor and slouchiness of the Indians whom I met, the sight of a dismantled barn here and there, of a barn door hanging awry now and then, and of more than one prostrated fence was anything rather than exhilarating. Whatever one's mood, this Indian Reservation will suffer much by comparisons with the neatness and general appearance of thrift which strikes the eye of the traveller in New England; but not much more than many portions of the South when compared with New England—certainly not more so than the abodes of our average Irish population. Indeed, I am told that the threshers who pass through this country in the summer and fall say that they greatly prefer to lodge and board in the houses of Indians than in those of the Irish. And when we pass from comparing the Indians with races

whose opportunities of advance have been almost infinitely greater, to comparing their present condition with their own condition only a few years ago, the result is one of which they need not be ashamed, and one which may well make those who are interested in them glad. These Oneidas were, less than two hundred years ago, part of that savage confederacy of the six nations who carried blood and fire through all the Eastern States from New England to Georgia, and from the Atlantic to the great Lakes. It is not much more than a hundred years since they gave up the tomahawk and scalping knife, and other implements of savage warfare. They have been on their present Reservation, none more than fifty, and many less than twenty-five years. When they came to it it was a dense forest. They have cleared nearly twenty thousand acres of it with their own hands, and now thousands of acres of it are the very best farming land. They have put up hundreds upon hundreds of miles of rail fence. They have cast aside their wigwams, and have erected houses of logs, and often of sawn boards, which are quite equal to those of the white settlers upon the frontier. Not many years ago hardly a house had any other floor than the earth; now hardly a house lacks its flooring of boards. Twenty years ago there was not a cook-stove in the Reservation; now there is hardly a family without one. Then they ate their meals squatted on the earth around a huge bowl, into which each one plunged his scoop; now they take quite a pride in setting a neat table with white table-cloth, and plates, and knives and forks. And, while the general aspect of the Reservation is by no means first class, I think that few persons on passing through it would see anything, did they not meet the Indians, to make them question for a moment that it was a settlement of whites.

I am giving, to be sure, *first* impressions in a degree, but in the two days I have spent here I have been nearly from one end of the Reservation to the other (it is twelve miles long, and eight miles broad). I have visited many of the Indians in their homes, I have shaken hands, and interchanged ideas, either by word of mouth or signs, with large numbers of them. I have been at two largely attended funerals, and preached to the Indians twice, and have held a council of three hours duration. And I have subjected our faithful Missionary, Rev. Mr. Goodnough, and his family to an almost incessant questioning. Such are the qualifications of your guide. Now if you will follow me, we will go in imagination upon the excursion which I took this afternoon.

Leaving the Mission Residence, the first object which strikes the eye is a wooden walk, four feet wide, stretching from the Mission Residence, a distance of about seven hundred feet, to the church. It is as fine a plank walk as you ever saw, and you will find, upon inquiry, that it was made without solicitation and without recompense by the Indians. At the end of the walk, on our right, is the church. It is a frame building, painted white, and will hold, say, two hundred and fifty people. It was preceded by a log church, erected by the Indians themselves. The present church cost \$7,500, and was paid for by the Indians out of money received from the sale of some of their land.* It is very much out of repair, and is altogether inadequate to the needs of the worshippers. There is a project on foot to build a larger and more substantial edifice. The Indians have already prepared some of the requisite timber, and have quarried and hauled large quantities of stone.

* My readers will please remember that I am not writing of the GREEN BAY Mission, which was the scene many years since of a financial disaster, but of what was then known as the DUCK CREEK Mission, now called ONEIDA, an entirely different affair.

Labor as they may, however, this new church must require a large outlay of what is with them very scarce, money. Probably not less than \$5,000. They spoke of their needs in this line in the Council held to-day, and I told them that I was quite sure their Christian friends at the East would help them, provided I could tell them that the Indians were trying to help themselves. This I think I can do; for the Missionary tells me that the religious contributions of these people, who have but lately emerged from barbarism, and who are children yet, and who number (counting only those who are connected with our Mission) less than 750—men, women, and children, all told—will amount this year to \$300.

Opposite the church is the school-house, where the Missionary and his excellent wife, both of whom are Government teachers, hold a day-school (number of children on the yearly roll, 125; number attending, on an average, 49). This school-house was the scene of the Council held this morning. I would there were time to tell of all that transpired there. Suffice it to say that the friends of the Indians would have been amply repaid for all their interest could they have seen the happy looks of these poor people and heard the messages of thankfulness which I was charged by each speaker to carry back to the East, when I told the Indians of the meetings I had attended of ladies in Boston, Providence, New York, Philadelphia, and Baltimore, and told them that I represented those ladies, and that they must see in my face the face of a *thousand* friends. Wherever I have gone this afternoon, this Council and the friendship of their Christian brethren at the East have been the theme of delighted remark.

Passing along the road beyond the church and school-house, we soon come to the cemetery, where there are many *marble* headstones. Beyond this we come to what was, a few years ago, the scene of an execution. The Indians have a keen sense of law, and have their own tribunals. In this case they arrested the man on whom suspicion fell, appointed two of their number attorneys, one for the people and the other for the defendant, the native interpreter was chosen as judge, and the chiefs served as a jury. They patiently heard the evidence, and, though the defendant belonged to an influential family, and every effort was made to shield him from condemnation, they adjudged him guilty, sentenced him to be hanged, and with solemn propriety carried the sentence into execution.

A quarter of a mile beyond this scene is the farm of one of the best men on the Reservation; and, when it has been described, you will admit that its owner had some ground for saying to me as he did: "I would like to take you round a little and show you what an Indian can do." On one side of the path which leads to his house is a row of currant-bushes; on the other, a bed of lilies. In the garden are a number of pear and apple trees. We went into his parlor, a room without a carpet, but with a floor as neat as wax. Among the articles of furniture in it was a sewing-machine, in the use of which his wife is quite an expert. Next we went to the kitchen, where, on the table, lay a shirt half ironed, which, both in its make and in its starching and ironing, was a credit to the skill and neatness of his wife. Several loaves of as nice bread as one could wish to see were set to cool on a sideboard. From the kitchen we strayed to the barn, where were all the agricultural implements of a well-to-do and enterprising farmer—a patent reaper and mower, a patent feeder, and a cultivator, besides wagons and ploughs of several descriptions.

A little beyond this model establishment is a small log house, from which I heard, as we drove by, sounds of instrumental music issuing. We stopped

to listen, and I presently alighted, and judge of my astonishment when on entering I beheld the ONEIDA BRASS BAND of eight pieces, the musicians and their leader all full-blooded Indians, and heard them play by note quick-step after quick-step, with an accuracy of time and a harmony of sound quite equal to that of country bands in the East. I encored them again and again, and returned to the residence of the Missionary with a light heart and readier than I have ever been before to grapple with the appalling Indian problem.

Easter Night—This Day of days is over. A happier Easter I never spent. From all directions the Indians wended their way this morning to their unpretending sanctuary. The building (paved floor, galleries, vestibule, and many of the windows) was crowded with people, and a more reverent and attentive congregation, a congregation in which there were more men, I have rarely seen. I preached to them, by the aid of an interpreter, from the text "I am He that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of death and hell." Twenty candidates for Confirmation then approached the chancel rail and after being addressed, were confirmed. The Holy Communion was then administered, the whole congregation remaining, and at least one hundred and twenty of them partaking in the celebration. I could have wept like a little child. And when, having taken my seat in a chair before the chancel rail, the whole congregation, men and women and children, filed by me and took me by the hand, one old woman slipping a dollar bill in my hand as she pressed it, one man saying "You have made us happy," and another whispering in my ear, "Pray for the Oneidas." I forgot that I was far away from my home. My happiness was without alloy, and my cup was running over with it. I have thus hurriedly jotted down some of the events of my three days' sojourn among the Oneidas. After what I have related I need lavish no wordy encomiums upon the Missionary, nor plead that he and his work deserve the sympathy and help of the Church.

Very faithfully yours,

WILLIAM H. HARE.

COL. E. C. KEMBLE,

Secretary of the Exec. Com. of Indian Commission.

SANTEE MISSION, NEBRASKA, *May 5, 1875*

MY DEAR FRIEND:—Since I last wrote you, the terrible Modoc catastrophe has spread consternation through the land, and, if I may judge from the statement of the newspapers, and from remarks dropped in some of the letters I have received, the fearful aspect of the Indian question, presented by that massacre, has so thoroughly dispossessed every other aspect of a place in the minds of many of our friends, that many a heart, in which we hoped the Indian work of our Churches was safely moored, is ready to bid us weigh anchor and be off.

This was not unexpected. Those whom I had the pleasure of addressing while at the East, will remember that I warned them that they must not expect in Indian work perpetual sunshine. I believe all the Missionary brethren and sisters counted the cost before they engaged in the work. And the cold shoulder, which some will turn upon them and their cause, will make them think the more of Him Whom they serve, and Whom they are like, at least in this,—that in the presence of a disaster, He was invited by His fellow-men to depart out of their coasts.

Since my visit to the Oneidas, I have been down in the far Southwest, far out of my bounds, among the Cherokees, Creeks, and Choctaws, and

now am among the Indians of the Northwest. I went down among the Cherokees, Creeks, and Choctaws, entirely unarmed, and entirely without escort, and saw the people, not in their best, as prepared for a visitor, but in their everyday life. Indeed, I *tumbled* around, rather than made a visit. The Railroad runs through a part of the Indian Territory, remote from the Indian settlements. I left the train at various points, as fancy led me, and penetrated the country to the right or left, and visited houses and schools, the humbler and the higher classes of the population; talked with everyone, white and red, black and half-breed; spent nine and ten hours every day, for four or five days, in going everywhere and seeing everything I had a mind to. I did not find a people distinguished for the restless eagerness of our white race, nor blessed with their material prosperity. The sluggishness of the people is actually provoking, sometimes. Their tenacity in holding their own languages, which are like palls upon their intellects, shutting them out from the light and life of the present day, is dogged to the last degree. But a more peaceable, law-abiding, and moral people I never moved among in my life. There was nothing to provoke even the thought of fear, until I left the Indians and began to mingle with the bad whites on the line of the Railroad.

As to their mode of life, it is altogether that of civilized people. They are chiefly farmers; and though they might farm better than they do, still they do farm and live by the sweat of their brows. Indeed what people ever had a better record than these people have in this respect. Take the Cherokees for instance. They have large vested funds which have come to them from the sale of portions of their lands. They amount to two or three millions of dollars. But though they were terribly impoverished by the late civil war, and though over a million dollars of the above amount has been realized lately, while they are hard pressed by the impoverishment of the war, and though their government is a popular one, no proposition to distribute their funds among the people has met with favor. On the contrary, their council or legislature has voted that \$100,000 of these vested funds shall be appropriated for the care of orphans, that another \$100,000 shall be set apart for the construction and maintenance of a home for the blind, the insane, and the disabled, that \$75,000 shall be set apart for the education of destitute children, and that of all the balance thirty-five per cent. shall be used for educational purposes, fifteen per cent. for the care of orphans, and fifty per cent. for the maintenance of their government. Not one cent, you notice, appropriated to save themselves from labor; all devoted for the highest good of the whole people.

The Cherokees, Creeks, Choctaws, and Chickasaws, have a code of laws of their own enactment. They have courts of their own establishment, in which the judge and lawyers are natives, and a general government which is modeled in its general outlines upon the governments of the States of the Union.

Each of them is an independent nation, under the protectorate of the United States. Their love for their national independence is very warm, if one may judge from the fond iteration with which they talk of the Cherokee NATION, the Chickasaw NATION, etc. Their attachment to their land is touching, and well it may be, for it is one of the most fertile and charming districts my eyes ever lighted on. One foreboding, however, hangs, like a threatening cloud, upon their otherwise bright horizon. The tide of white population is tending strongly towards the Southwest. The question is arrogantly asked on every side, "Why should not this Territory be opened up for settle-

ment?" While no strong voice is lifted up to answer, "Because its lawful owners, the Indians, prefer to occupy it themselves." One giant Railroad Corporation has managed to obtain a charter, by which it has run a track through the Territory from North to South; another to secure the right to run its road through the Territory from East to West; and in the charters of both these Corporations is the ominous provision, that, in the *event of the extinguishment of the Indian title, every other ten miles square, on either side of the railroad, shall become the property of these Corporations.* That is a tempting morsel for these hungry giants. Is it strange if the Indians guess that their mouths are already beginning to water for it, and that, in their eagerness to grasp it, they will not be over-careful on whose rights they tread? It is true that the existence of these independent Indian nationalities within the limits of the United States is a thing altogether anomalous, but it is an anomaly, let it be remembered, which the United States has created, and to which they stand solemnly pledged. There may be a question whether the exclusion of white settlers, and the isolation which these nations seek to maintain, are for their real benefit; but let it be borne in mind that these lands belong to them, and that a man may do what he will with his own, and that, further, the Indians could not compete with the white man, should the two races be brought close together by the opening up of the Territory by white men; that the white man would, probably, soon get the bulk of the land into his possession, and that the Indians, who now live quietly within certain ascertained limits, harming no one, would soon be scattered, homeless, through all the adjoining States, and become a pestiferous set of vagabonds and paupers.

I must close. Will those of my readers who have judged of all the Indians by the Modocs, (who, together with two other tribes, the Klamaths, and the Snakes, number only 826, men, women, and children, all told), remember this fact, that these peaceable law-abiding Indians, of whom I have been writing, number *fifty thousand*, and that there are thousands of others like them.

Very faithfully yours,

WILLIAM H. HARE.

To COL. E. C. KEMBLE.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums during the month of April, 1873.

ALBANY.					
<i>Albany</i> —St. Paul's, a member....	\$10 00			<i>So. Glastonbury</i> —St. Luke's Ch....	10 00
St. Peter's	10 00			<i>Fair Haven</i> —St. James' Ch.....	10 00
<i>Cooperstown</i> —Christ Church.....	20 00			<i>Bethany</i> —Martin Moody.....	3 70
<i>Cherry Valley</i> —Grace, for Enne-				<i>Waterbury</i> —"A.," for Bp. Hare....	1 35
gahbowh, \$5; Rev. H.				<i>Plymouth</i> —St. Peter's S. S., Easter	
Swift, \$5.....	10 00	\$50 00		offerings for Messrs.	
				Swift, Cleveland, and	
				Burt.....	20 00
CENTRAL PENNSYLVANIA.				<i>New Haven</i> —St. Paul's S. S., for	
<i>Philipsburg</i> —Cash.....	20 00			education of boy of Lower	
<i>Lock Haven</i> —St. Paul's S. S.....	12 33	32 33		Brules, \$153.50; Bp.	
				Hare, \$11.50.....	165 00
CONNECTICUT.				<i>Poquetannock</i> —St. James' Ch.	
<i>Newtown</i> —"A. C.," for Rev. Dan.				"S. T. A.," for Ponka	
Heman's Mission.....	10 00			Hospital.....	1 00
<i>New London</i> —A friend, for Bishop				<i>Greenwich</i> —Eugene Anderson, 75	
Hare (\$200, gold).....	230 50			cts.; Linnie, \$1; Lillie,	
St. James' Ch.....	4 00			50 cts.....	2 25
<i>Westport</i> —Christ Church.....	109 50			<i>Stamford</i> —Sale of Memorial Cross	12 00
				<i>Meriden</i> —St. Andrew's Ch.....	47 00

Rye—Christ Ch..... 92 60
Harford—Bureau of Relief, freight 5 00 723 90

EASTON.

Easton—Women's Auxiliary Missionary Association, St. Peter's Ch., for Bp. Hare 27 00 27 00

GEORGIA.

Marietta—St. James' Ch..... 2 00 2 00

ILLINOIS.

Rantoul—St. Paul's S. S., for Ponkas..... 10 50
Waverly—"S. G. M. A."..... 5 00
Chicago—Ch. of Holy Communion, for Santees..... 2 00
Peoria—St. Paul's, Mrs. A. G. Tyng's class..... 8 00
Jacksonville—Ladies of Trinity, for Ponka Hospital.... 7 00 32 50

INDIANA.

South Bend—A little girl, for Ponka Hospital..... 20 20

IOWA.

Keokuk—St. John's, S. L. McDowell..... 1 00
Davenport—Bishop's Ch. S. S.... 2 40 3 40

KANSAS.

Fort Scott—St. Andrew's Ch..... 7 00
Monmouth—Emanuel Mission.... 5 70 12 70

KENTUCKY.

Shelbyville—Mrs. Thornton and Mrs. Odell, for Ponkas... 3 00 3 00

LONG ISLAND.

Brooklyn—Ch. Holy Trinity..... 60 70
 The Aged and Orphans' Ch. Charity Foundation, for Lower Brules..... 20 00
Astoria—St. George's Ch..... 25 00 105 70

MARYLAND.

Baltimore—M. M. K. A., for Bp. Hare..... 25 00
 A Friend, for Bp. Hare... 2 00
 Christ Ch..... 89 90
 A lady communicant, Ch. Messiah, for Bp. Hare... 10 00
 Grace Church..... 176 23
 St. Bartholomew's Ch.... 16 00
 St. Paul's Ch..... 120 00
 All Saints' Ch., Mr. and Mrs. B. F. Brown..... 5 00
Westminster—St. Margaret's, Rev. S. Rideout..... 5 00
 Ascension..... 11 00
Catonsville—St. Timothy's S. S., for Ponkas..... 29 22
Washington—John Sherman, Esq., "L." for White Earth... 6 00
West River—Christ Ch., for Ponka Hospital..... 5 00
Annapolis—St. Ann's Missionary Association, freight.... 1 00 511 35

MASSACHUSETTS.

Worcester—All Saints' Ch..... 41 78
Boston—St. Paul's Ch., Easter offering..... 250 00
 St. Matthew's Church.... 14 11
 St. Mark's Church..... 50 00
 M. Tiffany..... 50 00
Cambridge—St. John's Sewing Society, freight..... 6 00
Charlestown—St. John's, for Enmegahbowh..... 34 00 445 89

MICHIGAN.

Kalamazoo—St. Luke's, Easter offering (\$5 for Ponkas)... 30 00
Ann Arbor—Lenten offering of two children of St. Andrew's S. S..... 76
Fenton—Lenten offering of two classes of St. Jude's S. S., for Ponka Mission... 3 19
 Rev. W. N. Lyster, for Mrs. Stanforth, \$1; for Enmegahbowh, \$1..... 2 00 35 95

MINNESOTA.

Red Wing—Christ Church, for Enmegahbowh..... 2 30 2 30

NEW HAMPSHIRE.

Exeter—Christ Church, Good Friday offerings, for Cheyenne Mission..... 7 50 7 50

NEW JERSEY.

Elizabeth—Christ Church..... 95 89
Orange—St. Mark's, a thank-offering for Bp. Hare, \$100; also for Bp. Hare, \$20... 120 00
Trenton—Mrs. A. E., \$50; Mrs. M. D. E., \$50..... 100 00
Camden—St. Paul's Church..... 20 00
Somerville—Ladies, for freight... 7 00
Sweedesboro—Trinity Church.... 7 14
Riverton—Christ Ch., a Communicant, thank-offering for Enmegahbowh..... 10 00
Burlington—St. Mary's Church (\$108 from S. S.)..... 144 83
South Amboy—St. Peter's S. S., Easter offering, scholarship for Ponka boy..... 80 00
Rutherford Park—Grace Ch., for Lower Brules..... 37 74 622 60

NEW YORK.

City—Ch. Heavenly Rest (\$10 for Ponka Hospital)..... 84 72
 Trinity Church, quarterly instalment for salary of Bishop Hare..... 250 00
 St. Thomas Church, Mrs. W. K. K., Easter offering, \$100; S. S., for education of Wm. Selwyn, \$203.04..... 303 04
 Mrs. T., freight \$5, and \$3.50..... 8 50
 Through Amer. Ch. Missionary Society, Cash, \$1, \$100, \$500..... 601 00
 Savings of Laura V. Shortridge..... 2 00
 St. George's Chapel of Free Grace S. S..... 10 00
 Calvary, Mr. and Mrs. D. Le Roy, for Enmegahbowh's box..... 5 00
 Through Niobrara League, for subscriptions, St. Ann's, \$1; Holy Communion, \$1; Incarnation, 1; Zion, 1; for sale of Memorial Crosses, 51..... 65 00
White Plains—Grace Church S. S. 27 40
Brooklyn—Miss Nellie Arkell..... 3 25
New Rochelle—Mrs. M. H. Wellman, \$2; Maria and Tommy Wellman, 25 cts. 2 35 1362 26

NORTH CAROLINA.

Wilmington—St. James's Church, St. James' Home, Children's self-denial box for Lent..... 7 50 12 50

OHIO.

<i>Youngstown</i> —St. John's S. S.	15	28
<i>Painesville</i> —St. James', Easter offering, \$18.24; Infant Class, \$1 61.....	19	85
<i>Ironton</i> —Christ Ch., a member.....	2	00
<i>Akron</i> —St. Paul's, \$17.15; Cora Commins, \$2.33.....	19	48
<i>Delaware</i> —A friend, for Ponka Hospital.....	2	00
A third subscriber of <i>Standard of the Cross</i> , for Ennegahbowh's assistant.....	10	00
<i>Cuyahoga Falls</i> —St. John's S. S., Easter offering.....	10	00
	78	61

PENNSYLVANIA.

<i>Oaks</i> —S. S. Miss'y Society of St. Paul's Memorial Ch....	7	50
<i>Downington</i> —St. James', for education of Philip.....	54	13
<i>West Whiteland</i> —St. Paul's, for education of Philip.....	14	30
<i>Lower Merion</i> —St. John's S. S., for education of Ch. Cook.....	50	00
<i>Muncy</i> —St. James', Good Friday and Easter offerings.....	6	00
<i>Meadville</i> —Christ Ch., for Crow Creek Mission.....	5	00
<i>Philadelphia</i> —"E. H. S.," for Bp. Hare.....	50	00
"L. S. N.," for Bp. Hare.....	10	00
"T. J. P.".....	40	00
S. S. Ch. Ascension.....	15	50
A Lady, thro' Wm. Welsh, Esq., for a chapel to be located by the Indian Commission, \$1500; for an organ for the same, \$150.....	1650	00
St. Mark's Church.....	1237	58
Ch. Incarnation S. S., for Ponka Hospital.....	100	00
St. James', Kingsessing.....	9	45
Jay Cooke, Esq., quarterly.....	250	00
St. David's, Manayunk.....	25	00
Indians' Hope Association, thro' Wm. Welsh, Esq., Treasurer:		
German Miss'n S. S.....	11	00
Charlie Bell's Mite Chest.....	20	30
Men's Bible Class, Advent Ch.....	40	00
Children of a Carpenter.....	5	88
St. Mark's, Frankford, per Mrs. Rowland.....	45	00
Ch. of the Redemption.....	10	00
Christ Ch., Germantown, for Ponka Hospital.....	24	33
Calvary Monumental Ch., for Ponka Hospital.....	5	75
Christ Ch., Germantown, for Lower Brules.....	11	25
Holy Trinity, per Mrs. Horner.....	51	50
Ch. of the Covenant, per Miss Clarkson.....	15	00
Mrs. Dobson.....	100	00
Ch. of the Saviour, W. Philadelphia.....	100	00
St. James' Ch., per Mrs. De la Cuesta.....	15	00
Mite Chest, Mrs. De la Cuesta.....	1	25

Christ Church, Germantown, for Mr. Hinman's Little Girls' Memorial Window at Santee Mission, per Miss Schively.....	40	00
A little Brickmaker's Mite Box, saved by himself by overwork, and deposited in a hollow brick, \$3.41; added by Rutherford S. S. \$3.18; Rutherford Academy, 93c.; friends, 41c....	7	93
	4,028	65

PITTSBURGH.

<i>Pittsburgh</i> —Trinity Church, for Bp. Hare.....	250	00
	250	00

RHODE ISLAND.

<i>Providence</i> —Rev. G. B. Pratt.	10	00
	10	00

SOUTH CAROLINA.

<i>Wilmington</i> —St. Stephen's Association, for Ponka Hospital.....	7	00
<i>Charleston</i> —St. Michael's Church .	10	00
	17	00

TENNESSEE.

<i>Brownsville</i> —Rev. Dr. Ridley, for Ennegahbowh.....	5	00
	5	00

VERMONT.

<i>Woodstock</i> —St. James' S. S., Easter offering for Santees.	10	25
	10	25

VIRGINIA.

<i>Norfolk</i> —Christ Church.....	5	00
<i>Charlestown</i> —Zion Church, for Ponkas, \$24.50; towards purchase of organ for Paul Mazakute, \$4.....	28	50
<i>Weston</i> —Miss Fisher's S. S. class, for Miss Stanforth.....	3	55
	37	05

WESTERN NEW YORK

<i>Suspension Bridge</i> —De Vaux College, G. H. Patterson, for Lower Brule Mission	4	00
<i>Geneva</i> —Woman's Association of Trinity Church, for Bp. Hare.....	32	60
Trinity Ch., for Oneidas.....	1	00
<i>Geneseo</i> —Ladies' Miss'y Society, St. Michael's, freight.....	15	00
<i>Rochester</i> —Trinity Church S. S., class of Miss Anna Buchanan, for Red Lake Mission.....	30	00
	82	60

WISCONSIN.

<i>Oncida Reservation</i> —Hobart Chapel, for travelling expenses Bp. Hare.....	3	50
	3	50

MISCELLANEOUS.

Sale of Ennegahbowh's photographs, 75 cts., 50 cts.....	1	25
Cash, for Ponka Hospital.....	2	00
	3	25

	8,518	99
Previously acknowledged.....	\$30,778	86
Total.....	\$39,297	85

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JUNE, 1873.

CONSECRATION OF THE MISSIONARY BISHOP OF CAPE PALMAS, AND PARTS ADJACENT.

THE fact of Bishop Auer's Consecration was mentioned in our last number. We copy from the *Churchman* the account given below of the Services, and by the kind consent of the Bishop of Wisconsin have the privilege of laying before our readers the Sermon delivered by him on that occasion.

It is a source of great joy to the Foreign Committee, as well as to other friends of our African Mission, that a successor has been found to take the place of him who, as the first Bishop of our Church to Africa, Bishop Payne, devoted his utmost strength to that field through a very long term of service, abiding faithful therein so long as he was able to labor.

Bishop Auer has had long experience of Missionary work in Africa, in which he has suffered much from sickness, chiefly induced by having his strength taxed beyond endurance. He has been, since the day of his consecration, most busily employed in presenting the cause of the African Mission to congregations in Richmond, Va., Washington City, Baltimore, Philadelphia, New York, and Brooklyn. He has now gone West with similar purpose—and will probably return to the East about the middle of June, and embark for Germany about the first of July, where he will carry through the press the remainder of the Gedebo version of the Book of Common Prayer, parts of which have been already printed, and other translations in the same tongue for the use of schools in Africa.

The Bishop expects to embark for Liberia in October. Meanwhile it is hoped additional laborers will be found to join him in his work in that great field to which his life is devoted. One such, a graduate of the Theological Seminary in Nashotah, has been already appointed, as noted elsewhere.

CONSECRATION OF THE BISHOP OF CAPE PALMAS.—The consecration of the Rev. Dr. Auer, as Missionary Bishop of Cape Palmas and parts adjacent, took place on Thursday in Easter week, in St. John's Church, Georgetown, District of Columbia.

The Rev. John Gottlieb Auer, D.D., was born in Germany, and educated at Basle Mission, Switzerland. He was sent as a Missionary to Africa, and there attached himself to the Church under Bishop Payne. At a special meeting of the House of Bishops, held in New York, October 31, 1872, he was elected Missionary Bishop as aforesaid.

The Bishops (being Kentucky, Delaware, Virginia, Wisconsin, Assistant of Maryland, the late Missionary Bishop of Cape Palmas, and the Bishop-elect) with nearly all the Clergy of the District, and many of the Clergy of Maryland; Drs. Haight and Potter, of New York, Nicholson and McElwee, of Delaware,—about fifty in all,—with forty-three students of the Alexandria Seminary, entered the Church in procession at eleven A.M., the choir singing Hymn 190 of the Hymnal.

Morning Prayer was said by the Rev. Mr. Watkins, the Rev. Drs. Nicholson, Haight, and Leeds. The Hymn was No. 291.

The presiding Bishop read the Ante-Communion Service, assisted in the Epistle and Gospel by the Bishops of Delaware and Virginia. The Hymn after the Gospel was No. 283. The Sermon was preached by the Bishop of Wisconsin, as follows:

“He that sent Me is with Me; the Father hath not left Me alone.”—*St. John viii. 29.*

Our LORD spake these words of Himself, and of His Father's presence with Him while He dwelt among us in the flesh. But we know from His other sayings: “As the Father hath sent Me, even so send I you.” “Lo, I am with you alway, even unto the end of the world.” “I and my Father are one,” that every one whom He sends may also say, “He that sent me is with me; the Father hath not left me alone.” It is a good word, my Brethren, for us to give, so to speak, to our Brother, whom we are about to send forth in the MASTER'S name with new charge and office for his far-off field. It may teach us and help him, if it please God, to have it set among the life-long memories of this day and service.

But, Brethren, the text is not only for our Brother. St. James warns us of the folly of saying to the naked and starving, “Depart in peace: be ye warmed and filled,” when we give them not “those things which are needful to the body.” And it would be very easy for us to do something akin to that to-day, by charging our Brother under all trials to hold fast this precious word, and rejoicing that he will have so sure a comfort, and committing the work to him, and him to the LORD, and then going home relieved. Now let no one forget that we, who are here now, represent the Church, of which we are Bishops, Clergy and Laity; that this consecration will be the Church's official act; the bestowal, in due form and order, on one chosen for it with

minute care at every step, of the Divine commission to the office of a Bishop, which the Church has been charged to bestow by her great Head. *We* are about to send him forth, I said just now : we might say as truly, the LORD will send him. It is the LORD's act through our lips and hands, and it is the Church's act in the name and behalf of the LORD. And whichever way we state it, the text is for us as well as the new Bishop.

I. THE LORD WILL SEND HIM—send him, a Bishop, and a Bishop for His field in Africa. For *there* are many nations, and millions upon millions of human souls to whom His Gospel has not yet been brought. I beg you to bear in mind God's strange dealings with that great continent. Of the group on the Mount of Olives, eighteen hundred years ago, who heard the Lord's final charge to bear His Gospel into all the world, some went to Africa. And naturally too, for northern Africa then shared the world's highest civilization, and they followed the common roads of the world's business, no less than their brethren who sought the countries of Asia and Europe. There were disciples, and, it is said, Apostles, who had known Jesus in the flesh, who lived for Africa and died for Africa, among the early martyrs of the faith. In history, the African Church of the first ages not only bears to be compared with other branches of the Church Catholic, but wins sometimes the praise of superiority, in life and administration, in the character of its leaders and its people. How far down into the continent its zeal and sacrifice bore the Word of God it would not be easy now to tell, but the ruins of Christian buildings attest its Missionary work at a great distance from its first homes. Yet it seems clear that, while the northern and north-eastern regions rejoiced in the great light, the mass of the African race were still waiting for it in their darkness. Before it came to them, the Roman empire fell, the civilization which had grown up with it shared its fall, and finally the Mohammedan conquest swept away all hope that the Christianity which still survived could spread itself as in its early days. Two branches of the African Church, of Apostolic planting, God has spared to our times. And as I know that He does nothing without a purpose, I believe that those ancient Churches, the Coptic and the Abyssinian—in all their deadness holding fast, with a grasp from which no power or persecution can tear them, the ancient creeds, the Apostolic ministry, primitive liturgies and usages—will yet be cleansed from the corruptions and superstitions which are largely due to the ignorance and grinding oppression under which their races are groaning, and will have their part in the spiritual conquest of their continent. May God grant it !

But the Divine plan has not been to let the good work wait for them. What a study of God's overruling is a map of Africa to-day ! Except Algeria, its northern countries, once the seat of high civilization, are bound under the blighting rule of the Turks ; and even the new life in Egypt, with all its promise, cannot be trusted, while the crescent is still the nation's emblem. All around the coasts of the Continent, on every sea that washes it, foreign

settlements of colonies have been planted under almost every motive that stirs the hearts of nations or of men. It is sad to note how evil motives have outweighed the good, and how, in consequence, Africa has for centuries been for a prey to all comers, her shores open to all, battle-grounds for all who chose to make them so for their mutual quarrels elsewhere, her children robbed and spoiled and torn away for bondage. Even the things that should have been for her wealth have brought evil to her, save at the southern point, perhaps, where British Missions have prevented it in some degree, or at least have somewhat atoned for it. The belt of colonies from Christian lands has been a wall to shut out Christian light, rather than a series of centres from which it might stream in upon her darkness. And the explorers of to-day tell us that the better tribes must be sought beyond the reach of foreign contamination. All this increases the debt of Christendom to Africa. The LORD may justly require so much the greater care to speak His "peace unto" these "heathen." He has brought about a mighty change in the world's treatment of them and their land. Commerce, more enlightened, and in its plans drawing together the very ends of the earth, by means and facilities undreamed of, even so late as our own childhood, has found for them more profitable uses than the old ones. The laws of nations are at last permitted to shield them. Cruelty and robbery are fast losing their safe retreats among them, and find their deeds published to all men for their condemnation if not their punishment. The trade of the world lingers impatiently upon their coasts, ready to seize every path that opens to the interior; and when the brave Missionary, who has not lost that title by becoming the bravest of explorers, brings back the secrets of the heart of the continent, neither men nor treasure will be wanting to develop its utmost possibilities. Is it not the time then for the Church of the living GOD to rouse itself to the work in this great field? Whatever they have been, ought not every colony from a Christian people to be made now a strong centre of Christian influence for the regions round about? Surely the present Missions should be most carefully reviewed, and either strengthened, or, if need be, transferred to more effective points, and that at whatever cost or loss. New Missions should be planted farther and farther in from the coast. The Missionary pioneer should be followed, among the foremost, by the heralds of salvation with the good news of GOD. May not our Jesus, having, in His own plan for His world, stayed the early progress of the faith in Africa, have meant that, for His glory, in these latter days, it should be won as Jericho was won, by His ancient people? He has led the nations all around its walls in their coast settlements, bearing His Cross, at least among their emblems; and had all kept themselves from accursed things, the word might have come to them long since, to "arise and go up straight before them, and the walls should fall down flat, and they should take the land." To every Christian Mission, at least, that word has come, and the Churches which have planted them will be wise to heed it. Our own Church, drawn

to the western shores by motives of which we need not be ashamed,—the purpose of obedience to our LORD, the desire to go with colonists of our own to the ancient home of their race, the hope to make them Missionaries of Christian civilization to the continent,—our own Church surely cannot leave the field on which she has spent toil and money and precious lives of her sons and daughters. And if she cannot leave it, if her Missionary past and our national relation to Africa forbid, will any one deny that duty to our LORD, no less than charity to the people sitting in darkness, demands increased zeal and effort, larger gifts of means and men?

But, Brethren, will the demand bring the supply? If there be a chance of that, I make it now, in the name of the LORD, and of the Church, and of its Missionary authorities. Men and means we want. We want men to follow in the footsteps and the spirit of Minor, and Messenger, and Hoffman, and the others whose names and testimony are themselves constraining to the work they loved. Are there none here who will go back with our new Bishop, counting it no sacrifice if the LORD has need of them? Are there none who will at least bear away from this Service the question for their own consciences—may not the call be to me? And as to means, in this time of luxury and extravagance, is there not need of urging, to save men's very souls, the consecration of wealth by the rich, and the regular habitual giving to God, as one act and kind of worship, by rich and poor? And if it should be undertaken on these principles, could not any one of a hundred or more of our parishes *alone* support the African mission? And if this be so, may we not charge it upon every one in this congregation to make it a personal duty to prevent the shame of having the Church's work in Africa languish for the lack of means?

I fear that many of us would have to confess, if we were asked, to no little apathy to the appeals of our Missionaries and their Committee, and even to the facts which now and then indicate so much—for instance, that account, a while ago, of the Mohammedan Missions and their success in regions that should be ours. If we think that over, with its disclosures of defenceless need of the Gospel of the Son of God, there is no Christian heart among us but will be stirred. But there are those who “do not believe in Foreign Missions,” and others who have not been pleased with their administration in the Church, and, again, others who urge, what is true enough, that we have them in our own land, for “all nations” are coming to us. It is said that within our own borders we have so much more to do than any other national Church; and that we are yet in our infancy, as a Church and as a nation; and that when we look at Africa, our doing is so insignificant, and that little is so hardly done, with so great cost of health and life; and that now we have five millions of the African race in our own country, peculiarly commended to our care. To these and all objections, which you have heard if you have not uttered them, there is but one answer—we have no choice left. The work is the LORD's, and not ours. It was begun, as the Church felt, under

the impulse of a Missionary awakening, which could only come from Him. With all its imperfections—and the honored servant of CHRIST who, here to-day, I believe in answer to his prayers, will share in sending his successor, will freely own them—it has been carried on with constant tokens of the Master's blessing. Ethiopia *now* “stretches forth her hands unto God”—hands with the broken shackles of her long misery still clinging to them to plead for her—and it is a part of His answer to send us, this Church of ours, to occupy for Him the region He has opened to us. We have no choice, my Brethren. The LORD's will must be done; the LORD's work must go on. It is He who sends our Brother to-day, for He has need of him. This is no mere human act or commission. God's doings we must not call great or small. They are above our judgment or comparison. We must work on in the corner of the field He has given us, and it may seem to be a very little work. But, as in the days of Gideon, it seems to be His Divine thought that if many were engaged in it, men might “vaunt themselves against Him.” “He that sends us is with us; He will not leave us alone.” Every soul won from the heathen darkness for the SAVIOUR, redeemed by H's Blood, born again and renewed by His blessed Spirit, will repay all that is done through eternity; and when the LORD of the harvest, in His own time, shall combine the results of the labor spent here and there in that vast field, spreading from all the seed far and wide, our work will be greater than it seemed to us, because it was His, not ours.

2. THE CHURCH SENDS FORTH OUR BROTHER TO-DAY, and I wish to part that from the LORD's sending, though in one view they are the same; for the Church, while by Divine organization it is the body of CHRIST, is, in this present world, a body of men, and, as such, it is like any human society. Sometimes I am made to feel that this obvious fact is forgotten to the Church's great loss. We have not the *esprit du corps*, nor the thorough organization, nor the sense of mutual responsibility throughout the body, which, in any other society, men count absolutely necessary. I am speaking, of course, not of the organization which we find in the New Testament and reproduce in our ordinal, but of the practical working of it, with which we have learned to be content. A society is formed for certain ends, for which it fixes its plans and modes of work, and names its officers and agents, assigning the duties and responsibilities of every one. Now, the work of one of these is not his own solely, but the society's, and he performs it in the name and behalf of the society, and is entitled to the coöperation or sympathy of all its members, since it is their work as well as his. I know that our Church is not the only body of men in which agents fail to get this coöperation and sympathy. But I know, also, that men judge of the life and efficiency of any such body by the degree in which its members render them, and bear its interests in their hearts. And farther, that no society on earth has so much right to expect that its work will be the concern of all its members, as the Church, the body of CHRIST.

Now, this Divine Society was founded with this object among the foremost, that it should go into all the world and preach the Gospel to every creature ; that it should teach all nations, and baptize them in the name of the FATHER, and of the SON, and of the HOLY GHOST ; and this object is made, by every dictate of love and gratitude, as well as by precept, the concern of all its members. The Head of the Church, by His indwelling Spirit, and the officers whom He commissions, acting for Him, arrange its details, and place its chosen agents to do it. My brethren, I beg you to remember always that the labors and cares of any one of these are not all his own, but ours also. Our own may be so absorbing that we seldom have much time or thought to give to his. But, at least, we owe him the recognition of common interests and brotherhood—we owe him our prayers, and, if God's providence so brings us together, the further kindness of ready sympathy and help. When the Church sends a man to a post, it implies a pledge and promise of all this. He has gone for her, and not for himself. And it is a heartless thing to treat such an one, or think of him, as if the LORD's work in his hands were all and only his own personal matter. There are strange anomalies now in the position of our Bishops, at home as well as abroad, and of many of our other Clergy. They find themselves burdened with responsibilities without corresponding powers, and are held accountable for results when they have no control of means. In one direction, at least, the laity, from their side, have equal reason to complain of this. They are pressed continually with calls for money for *every* purpose and field of the Church. Now we have no financial system, no constant relation between offerings to God and consecration of wealth on the one hand, and wise expenditures on the other, to further, not the vanity or luxury of congregations, but the corporate growth and strengthening of the Diocese, and of the Church as a whole. I venture to claim that this is a reproach to us, because we have in the New Testament the outline of the Apostolic system, and yet are neglecting it. And I will add that the two religious bodies in our land which are most powerful, and which, with questionable propriety and justice, are constantly held up for our instruction and example, because of their present success, owe it in the main to having the two things which I have said we permit ourselves to lack—organization and a financial system.

But to return, though we have not strayed far, I have said this now, because I plead for our Brother, that the Church which sends him forth may hold him in loving and thoughtful remembrance. Africa is far away, and when we have only his letters, which many will not read, nor even look for in our Missionary journals, is there not the danger that he will be left to carry on the African Mission almost alone? His few noble helpers there, his own friends and those who *do* “believe in Foreign Missions,” will bear him in their hearts. But, oh, brethren, I entreat you, and the Church you represent, to fulfil the pledge you give him to-day in sending him as your Bishop

to West Africa. He goes for you to do your work, not his own, save as it is now made so in your behalf. Let me tell him in your name that you do not send him to make bricks without straw; and that if he finds himself compelled to do that, the loss shall be your own, not his, and the blame of failure or inefficiency not his before the Judge. Note again the Master's word: "He that sent Me is with Me; the Father hath not left Me alone." We give it to our Brother for his stay and comfort, sure that its precious promise will be kept for him. But look also at its reminder, that the LORD, never leaving him, will know all of our fidelity or failure in our part of His work. To the Master he will be our agent, our representative, to the end. It will be well for us to give him that same place in our minds and hearts always. God has made choice among us and sent *him*. He might have chosen one of us. Sometime place yourself, O brother in CHRIST, where you ask this brother to go, and remember the words of the LORD JESUS, how He said: "As ye would that men should do to you, do ye even so to them."

It may be, my Brethren, that some of you have missed from the text the last clause of our SAVIOUR's saying: "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." But that fits no other lips than those which spake it, save in the utterance of pious intention and prayer. God in His mercy, through His Son, accepts our purpose and effort as its fulfilment. We are all sure to-day that it is our brother's purpose, and that it will be his effort, to do always such things as please the FATHER. Now, if any one will place himself, as was just now suggested, in charge of the African Mission, a very brief thinking will show him difficulties in the work which he does not now suspect. Many of us sometimes would be glad if we could deal with souls to whom the Gospel is new and fresh, as it must be to the heathen. It would seem to us a privilege indeed, to proclaim the unsearchable riches of CHRIST, and to press His own blessed and easy conditions of salvation, to call them so only for the instant, before men and women to whom no word used could have any flavor of sectarian dispute or human assertion; to be able to administer the Sacraments ordained by CHRIST Himself without the need of defining their precise efficacy, or of uprooting doubts, in spite of His ordaining, whether they have any efficacy. Sometimes it would be like passing from a sick room to the fresh sunny air of spring, to get away from all the distortions and corruptions, the inconsistencies and pretences, the sects and parties, of our own land, and, may I say, from the parties in our own Church,—God be praised that of late we are beginning to see their needlessness and evil, inasmuch as they help to defeat the LORD's dying prayer,—and to go with the Word of Life to people who would hear it as a new word from Heaven. But before we envy our brother for his seeming advantage over us, let us weigh well the degrading superstitions and the grossness of heathenism, and all the details of the condition of the teachers and the taught. Measure them once for yourselves, brethren, and then you will be eager to seek for our Missionaries the comfort

of that loving presence which is promised in the text, and which is their only strength and stay. Whatever else you do for Africa, or leave undone, pray for the Bishop we send there now, and for his helpers, that they may always do such things as please God. To-day, in the solemn ordination, and henceforth, whenever the thought comes to you of that vast Continent which has borne the misery of the Fall for ages, and has yet to learn, what our blessed festival has this week told us again, that the REDEEMER liveth ; whenever the thought or the name of Africa comes to you, lift up your hearts in prayer for the little group of our brethren who have gone there for us, to do our work for CHRIST, that they may so please Him that He will ever be with them ; that whatever we may do He will never leave them alone.

My dear Brother, it is a joy to us all to-day, that we can send to Africa, for our Bishop, one already tried and tested ; and whom we are glad to think God has prepared for that office, by giving him experience in so many departments of Mission work. His choice of you, we are very sure, is His pledge that He will always help you according to your need. That our choice of you is also the Church's pledge, we all know and own. That it is our purpose and hope to fulfil it, you will not doubt. But should it be, as in years past it has been, that your appeals shall fail to bring you our prompt support—if you have, like your Brethren here at home time and again, to see open doors closed again to you, rare chances lost, because with wealth abounding we fail to send you means, with men crowding every avenue of employment at any cost to themselves, we fail to find for you the few you ask, because self-sacrifice for the dear LORD's sake is so rare among us—then, my Brother, pray for us. Your work and ours are one. It is all ours, and you go do your part of it for us. And if we neglect our part, we must answer for it to Him who has led us by such marked providences to that heathen continent, and bidden us to help to win it for Him. And the Church in Africa, reversing what may seem to us the natural order, will owe us the charity of her prayers. For you and us alike there is but one view of work which will keep us faithful in the discharge of it, and that is, it is the LORD's WORK which He desires to have done, and which He gives to *us* to do. For in that aspect every soul which knows itself to have been bought by His Blood will be constrained to accomplish that desire and to fulfil that sacred charge as far as lies in him. Every soul in whom is the spirit of CHRIST, “knowing Whom it has believed, and that He is able,” will do what he can, little or much, knowing that God gives the increase, that the hand is not shortened which spread the feast for thousands from the lad's little store. Behold, He is coming to you now, to send you forth with His Divine commission. Let all the human instruments pass from your thoughts, and in your inmost heart receive it from His lips and hands. And in your fear and shrinking, knowing yourself to be so unworthy and so weak, hear in the commission the pledge—“My grace is sufficient for thee.” “I will never leave thee nor forsake thee.” Stay yourself anew on the Everlasting Arm. Clasp

again the hand which has led you all these years and made you trust it. Say in humble faith, "I will do such things, O LORD, as please Thee;" and He will grant you (O my Brother, we all entreat it for you in this solemn hour!) new strength, new trust, new assurance that all your life long, in whatsoever trial, need, sorrow, danger you may be—aye, and in death itself—you shall know and feel, "He that sent me is with me. My Father hath not left me alone!"

CONSECRATION.

The Doxology after the Ascription, was "Praise God from Whom all blessings flow," etc.

The presiding Bishop then began the Consecration Service. The Bishop of Maryland not being able to be present, the Assistant Bishop of Maryland acted in his stead, with the Bishops of Delaware and Virginia as Consecrators.

The Bishop of Easton, being also absent, his place was supplied by the Assistant Bishop of Maryland, who with Bishop Payne, presented the Bishop-elect; the Rev. Dr. Grammer, and the Rev. A. B. Atkins, being the attendant Priests.

The testimonials and consent of the Bishops were read by the Rev. Dr. Potter, Secretary of the House of Bishops, and the consent of the Standing Committees, by the Rev. Dr. W. W. Williams. The Consecration proceeded in due form. The Offertory was appropriated to meet the pressing wants of the African Mission. The Hymn before the Holy Communion was No. 208.

The whole Service was remarkably well-ordered, and very impressive; and the church, though small, was admirably adapted to the necessities of the occasion.

The robes of the Bishop-elect were the gift of the Clergy and Churches of the District of Columbia, and of St. Peter's Church, Baltimore.

Governor Cooke gave a reception to the Bishops and Clergy from four to six P.M., which was very enjoyable.

In the evening a Missionary Meeting in behalf of the African Mission was held in Christ Church, Georgetown, the Bishop of Kentucky presiding; and addresses were made by the Rev. Dr. Nicholson, and the newly consecrated Bishop. The Bishop's address was full of anecdote, and was both entertaining and instructive, his strongly-marked German accent adding raciness to his delivery, and his exceeding earnestness preventing all mere levity.

APPOINTMENT OF SECRETARY AND GENERAL AGENT.

THE REV. RICHARD B. DUANE, D.D., has been elected Secretary and General Agent of the Foreign Committee, and has entered upon the duties of his office. Address 23 Bible House, New York.

APPOINTMENT OF MISSIONARIES.

It gives us gre t pleasure to announce to the Church the following appointments, made by the Foreign Committee :

To JAPAN.—Rev. William B. Cooper, of the Diocese of Mississippi.
 Rev. William James Miller, “ “ “ Pittsburgh.
 Rev. Charles H. Newman, “ “ “ Wisconsin.
 To AFRICA.—Rev. Edward Davis. “ “ “ “

These four were members of the last Senior Class at the Theological Seminary, Nashotah, Wisconsin.

To HAITI.—The following appointments have been made of persons ordained at Port-au-Prince during the recent Visitation of the Rt. Rev. A. Cleveland Coxe, D.D., Bishop of Western New York :

Rev. John Elisee Salomon,	}	Presbyters.
Rev. Pierre Louis Benjamin,		
Rev. Pierre Talma Delatour,	}	Deacons.
Rev. Louis Duplessis Ledan,		
Rev. Charles Jerome Bistouri,		
Rev. Alexandre Battiste,		

The friends of Foreign Missions have occasion to rejoice in this large accession to the Missionary force. As stated in a paper recently addressed to the Clergy and Laity of the Church, in anticipation of what is here announced, the Committee could not withhold the appointment of those, who, in answer to the prayers of God's people, had been led to offer themselves for the work abroad. The Committee look confidently to the Church to sustain them in this venture of faith.

DEPARTURE OF A MISSIONARY.

Henry Laning, M.D., recently appointed Missionary Physician to Japan, left in steamer from San Francisco, first of this month (June), for Osaka, Japan.

AFRICA.

LETTER FROM REV. G. W. GIBSON.

MONROVIA, LIBERIA, *March 21st, 1873.*

BURNING OF TRINITY CHURCH.

I am sorry to have to write you that our Church met with a sad accident three days ago. The city authorities had ordered all vacant lots within the limits of the township to be cleared of all bushes, shrubs, and surplus fruit trees. Hence, for the last five or six weeks, there has been a general bush-cutting. There were two vacant lots adjoining our Church, the bushes of which, having been cut about three weeks ago, had of course become very

dry. Some native boys living in the neighboring families went as usual, it appears, to get wood and undergrowth for fuel. To facilitate the procuring of it, they set fire with a view of burning the vine leaves, etc. The vestry room being low, and the boxing being very dry pine, sparks of fire were taken up by the winds, and by this means the roof caught. As soon as the fire was discovered, an alarm was given, and every effort was made to extinguish it, but having no engine or other contrivance for throwing water so high, the only method to be adopted was to put up ladders and pass up buckets of water. But before ladders could be obtained the flames had made such progress, that it could not be arrested. We saved, however, the pulpit, organ, reading-desk, library and some of the pews. The wall is uninjured. All we need is a new roof, and window-frames with sash and lights.

We have set about collecting money to restore the building, and hope to raise here a thousand dollars; we shall need about three thousand. Doing what we can at home, we must look to Christian friends abroad for help. It would be sad for us to be without a Church long, just at a time when both here and at the surrounding stations the work is so encouraging.

Hoping that we shall soon be able to obtain the necessary assistance,

I remain yours truly.

P. S. We are at present using the school room for Divine Service.

EXTRACT FROM THE REV. A. F. RUSSELL'S LETTER, DATED CLAY ASHLAND,
LIBERIA, JANUARY 27, 1873.

Our excellent President is trying to bring back the old assurance and good faith that once existed, and Liberia bids fair to be a light to these heathen for good.

King Gilla Somer, head king of the Gola country, still a young man, visited Liberia and the President this month. This young man has from five to ten thousand people under his jurisdiction. I lived in his father's towns, 175 miles from Monrovia, four years; he lived in my family eighteen years. Can read, write, etc., and was once a vestryman in Grace Church, Clay Ashland. Since he came to the kingdom he has removed back to his country, fallen, I fear, much into heathenism, but ardently begs for a Missionary—a "God man that will mind his own God palaver," and "learn my people religion of JESUS CHRIST." He offers ample protection to the Missionary, will observe the Sabbath, do all he can to get his people to attend Services, give every facility in his power to have the children go to school—as his father did before him—and will give 3,000 acres of land, and more if required, to the use of the Mission, with proper writings for the same. Gon Jay, his principal town, is much further out than Boporah, is on the banks of the St. Paul's River, 175 miles interior, and communication open and free and

safe. "I prefer," said the king, "a Missionary of my own church ; have had offers that I do not wish to accept or reject until I can hear."

It would be well for the Foreign Committee to look this matter full in the face, may be God will raise up the man. King Gilla Somer designs to do what he promises ; and I was as well treated and respected in his father's town as in Monrovia, and have visited my old stations, before and since the Golas have been under his jurisdiction, with the same tendered respect. My son and son-in-law are now on a visit to his towns.

EXTRACT FROM REV. S. D. FERGUSON'S LETTER, DATED CAPE PALMAS,
APRIL 14TH, 1873.

OUR Lenten and Easter Services have just closed.

The attendance was better than ever before. During Passion Week I conducted Service and preached nine times—every morning, and sometimes in the evening. On Good Friday the Church was so crowded that chairs had to be put into the aisle. Not only our own congregation, but Methodists and Baptists joined with us in the daily Services of the week. Oh, it was so cheering ! Heretofore our week-day Services have been poorly attended, but at this season the attendance was almost as good—indeed sometimes *quite*—as on Sundays. On Easter Day I wish you could have visited us. The Church was nicely decorated with flowers, palm branches, etc., with appropriate texts of Scripture. Again there was a crowded congregation to "keep the feast." I baptized one adult and received three persons to the Holy Communion. I have reason to believe we have had the presence of the Holy Spirit with us, and I trust the Church has felt His life-giving power, and a lasting impression has been made upon the community generally.

I remain, Dear Brother,

Yours in CHRIST JESUS.

JAPAN.

LETTER FROM A. R. MORRIS.

OSAKA, *March 14th, 1873.*

REV. AND DEAR SIR : Since I last wrote we have been richly blessed in the arrival of two more Brethren in the field, who arrived here on the evening of Dec. 31st with their families. We were thankful indeed, to feel that we were to have companions in our work, to consult with and lean upon, and that the force of laborers among the multitudes around us living in ignorance of CHRIST, was to be increased. Every effort should be made to reach them as soon as possible, for it is sad to know that the enemy is already at

work, and that many are having their minds poisoned either by books they have read or men whom they have met, and believe that Christianity is considered by men of sense even in foreign countries as an exploded idea. The persecutions which have been such an obstacle to the Gospel have left the way open to such influences as this.

BOYS' SCHOOL.

On the 4th of February we started a boys' school. They came rather slowly at first, but now we have got twenty-eight, which is almost as many as our present room will accommodate. We take turns in teaching them, beginning at 9 A.M., stopping from 12 to 2, and letting out at 4 P.M. They are divided into two classes, the first containing those who have been learning English for a year or more, and the second of beginners. As the second class is a little advanced already, when a new comer appears the ladies take him in hand and, if he is of sufficient mental calibre, make him catch up to the second class. One of the "boys" is about thirty years of age, but there are some not more than ten or eleven. I think they are much more easy to deal with than a similar class at home would be, if composed of Sunday-school children.

JAPANESE SERVICE.

We have, or rather the Bishop has, a Japanese Service on Sunday afternoon. There have been as many as nine present; the usual number is about seven. They listen with a good deal of interest, and as they are the same ones every time there is every reason to hope that good seed is being sown in at least some of their hearts. They join in chanting the Venite and in singing "Rock of Ages," which has been rendered into Japanese.

TOLERATION.

News has been received from Yedo, that the edicts against Christianity have been repealed and that all religions are to be tolerated. The notices against Christianity posted in the public places here have not been taken down yet, but it will be done probably very soon, and there seems no reason to doubt the report. I went into a book-store the other day on the principal street, and saw both English and Chinese Bibles for sale, and they said they had been selling some of Dr. Hepburn's translations of the Gospels. This is a great step. A year ago when I inquired about having some Bibles and tracts placed for sale in some book-store, I was told that all books sold had to be subjected to the inspection of a Government officer and that no books of that kind would be allowed to be sold.

KIYOTO EXHIBITION.

They have just opened a public exhibition at Kiyoto, similar to one held there last year. Curiosities and useful articles and productions, both

Japanese and foreign, will be exhibited, and sold if desired. The exhibition is to continue for two months.

OSAKA HARBOR.

It is proposed to make a harbor for Osaka, the only means of access at present being a shallow river which at low tide has only two feet of water on the bar, so that vessels have to anchor in the inland sea and send up their cargoes in small boats. The cost of such a harbor as is proposed is estimated at three millions of dollars, though it seems that it might cost very much more. The Japanese merchants are very eager to have it carried out. One of them subscribed \$100,000 towards it.

PUBLIC SCHOOLS.

Public schools are being put up in various parts of the city. They are all fine buildings of two stories surmounted by cupolas, with trees, shrubbery, and flowers around them. The children are to be taught in them for twelve and one-half cents a month, which seems reasonable.

With kind regards to the brethren at the Mission rooms I remain,

Sincerely yours.

AFRICAN LANGUAGES.

Travellers have thrown a good deal of light upon the geography of Africa, but their ethnological notices are usually superficial and unjust. True, the old nonsense, that there were interior tribes with tails, and that the Negro race was but a sort of improvement on the monkey, has been silenced even by them; for the tails were found to belong to the dress, and everywhere the traveller found tribes of fine-looking, intelligent people. This puzzled those gentlemen sorely; but instead of surrendering their unreasonable notions, they proclaimed to the world that a sort of monkey race must exist somewhere, and that those people they discovered had no connection with the rest of Africans whatever. Sir Samuel Baker thinks the Uganda nation has grown out of the soil like mushrooms, for they could never have come from anywhere else, because they are so superior to what he expected.

The fact is, all the negro nations, south of the Sahara down to the Cape Colony, and from the Atlantic to the Indian Ocean, are of one stock, and all have come into Africa along the Red Sea, most of them through Egypt; and all are well-formed and intelligent persons. The ugliest-looking people are in America; but even there the intelligent-looking negroes are in the majority.

The religion, customs, manners of all the nations now known show the

unity of their origin. But in order to understand a people, we must know their language : the derivation, flexion, composition of their words ; the syntax of their sentences ; their fables, proverbs, and history. Missionaries are necessarily prevented from making extensive journeys ; but they become well acquainted with the tribes in their neighborhood, and having not only studied one or more African languages, but written books for their people, they are more able to give correct information as to what Negroes are like, and what they are capable of, than strangers, who simply pass through the country and chiefly report from hearsay and superficial observation.

The Grammars and Dictionaries of many an African language are in the market in Europe and America ; by comparing these, we Missionaries have found that all the languages of Negro nations belong to *one* peculiar stock of languages, that may be divided into two great families : those that form the plural at the end, and those that form it at the beginning of words. The *roots* of the verb are monosyllables, consisting of *one* consonant and *one* vowel, while Japhetic roots have *two* consonants and a vowel between, and Shemitic roots have three consonants ; *e. g.* Hamitic : bi, di, ko ; Japhetic : win, dig, tack ; Shemitic : katal, lamad, shachat. Prepositions have everywhere in Africa been verbs originally ; postpositions are old nouns. The tenses are formed partly by changes in the vowel, partly by new syllables, partly by auxiliary verbs. Moods are formed by auxiliary verbs, or by the addition of letters and syllables. The expression of ideas in all negro languages is concise, to the point, fresh, pictorial, and yet simple. The completeness of African languages is seen from the fact, that puns are almost impossible, because similarly sounding words with different meanings are very scarce. Intensity of action, repetition, mutuality, reciprocity, etc., are expressed by the addition or repetition of simple syllables.

E. g. They beat one another=obibide.

They beat one another frequently=obibide no.

They beat me=o-bi mo.

They beat me with a stick=obide mo tu.

In Africa the single addition of a letter or two shows whether an action takes place *near* or *at a distance* ; whether it is done once, or habitually, or always ; whether long ago, or recently, or yesterday, or to-day, or to-morrow, or soon after, or in the far future.

The languages also demand precision : we must say : Bring me water to *drink* ! if we want that article. The other day I was punished for neglecting it : a lady visitor asked for water, and my African boy brought some in a wash-basin. The Ashantees and Akras do not merely say : Bring me a thing ; but, go take the thing and come to me with it (ko fa no bre me).

African languages are original, rich in words and flexions, capable of forming any amount of new words, especially abstract nouns and adjectives. The

fact that Africans, even in their heathenish degradation, have common sense, and ideas similar to those of other nations, may be seen from

SOME G'DEBO PROVERBS.

1. The leopard says : If a thing is running, it is food.
2. The G'de (monkey) says : It must be knowledge, it is not large. (Knowledge is better than size).
3. The (plant) Gbubudugba says : If I have no sower, I sow myself.
4. The squirrel says : For wisdom's sake, two people walk (together).
5. The red ant says : If you are (nearly) consumed, you enter into one nest (in peace).
6. The bush-rat says : If you rest, you eat your tail (from want).
7. Stopping (hindering) another, thou stoppest thyself.
7. The foot that walks the road, that one a thorn strikes.
9. The ox says : Given leaves do not satisfy.
10. Whatever, a snake appearing, is at hand, with that he kills it.
11. A strange cock does not crow.
12. When the elephant died as a visitor, he made but one load (because of his leanness).
13. The hen says : We walk after him that has something.
14. Pull the child out of the water, before you punish it.
15. The snail said : I should tell it, but I have no foot for running. (It is not safe to tell a secret, if you cannot run away.)
16. The guinea-pig says : One does not cross the water talking.
17. The guinea-fowl says : One does not risk life for show.
18. The gazelle says : Wisdom is life.
19. The big monkey says : Word does not prevent word.
20. "Softly, softly," killed the monkey.
21. One palm spoils all the wine (if it is bad).
22. The crab says : If you meet others in the mud, then go into mud (for there must be some danger near).
23. The red-ant says : The world is large, yet you hear no noise.
24. The crocodile says : The water is very long (far), but the canoe lands (at last).
25. "I only may eat, another must not eat"—this carried the hedge hog to the bush (i.e. he was driven out).
26. The "rained-on" musk-deer says : If you leave your place, you do not find a (dry) place.

27. The wild goat says : Morning-food is blood. (Early hours make one prosper.)
28. The lizard says : If you have nothing you make a hunchback (i.e. you walk dejectedly).
29. The small ant says : Nothing beats a crowd.
30. A snake curled up eats nothing.
31. The devil-fish (very ugly) says : Men's faces are unlike.
32. The monkey ate with two hands, and fell from the tree.
33. The fox says : The pit of safety is not deep.
34. The stork says : Nothing hurts a child of light.
35. The (big-headed) fish says : Your head must grow before you ascend the river (i.e. you need sense before you travel).
36. The crocodile says : One does not carry the bowels to market.
37. Broken things last long.
38. If thou alone art left in the world, thou art to be pitied.
39. Where the head is not, there is the back (also poverty).
40. If nothing troubles you, you are unborn.
41. The hand-thing is sweet (i.e. a thing gained by work).
42. One does not esteem suppositions.

J. G. A.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 10 to May 10, 1873.

ALABAMA.

<i>Eutaw</i> —St. Stephen's, Mary Dunlop, Jennett Oliver, Lucy Watson, Ella Cunningham, Amelia Glover, and Hattie Lightfoot, for China	6 15	
<i>Marion</i> —Box 13614 and 13612.....	2 50	
<i>Mobile</i> —Trinity box, 10338.....	2 10	
Trinity, per Rev. C. N. C.	28 00	38 75

ALBANY.

<i>Albany</i> —St. Peter's.....	21 87	
<i>Ballston Spa</i> —2293.....	1 00	
<i>Cherry Valley</i> —Grace, 10193.....	5 00	
<i>Delhi</i> —St. John's.....	16 75	
<i>Gouverneur</i> —Trinity.....	2 00	
<i>Salem</i> —St. Paul's.....	12 43	
<i>Saratoga</i> —Emma J. Simons.....	2 75	
<i>Schenectady</i> —14842.....	2 00	
<i>Troy</i> —Ascension S. S. for Rev. Mr. Thompson, China.....	25 00	
St. John's S. S., for Mrs. Thomson's school, China Box 8820.....	5 00	118 80

ARKANSAS.

<i>Osceola</i> —11833.....	1 25	
<i>Washington</i> —Grace, S. S., for Japan, \$640; for Miss Fay's school, \$6.30.....	12 70	13 95

CENTRAL NEW YORK.

<i>Syracuse</i> —8789.....	1 00	1 00
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CENTRAL PENNSYLVANIA.

<i>Eckley</i> —St. James'.....	28 80	
<i>Great Bend</i> —Grace, a Communicant.....	5 00	
<i>Lebanon</i> —16 boxes.....	16 30	
<i>Lancaster</i> —H. K. Benjamin, for West African Record, \$1; a Widow's Mite, \$3.....	4 00	
<i>Lykens</i> —B.....	10 00	
<i>Muncy</i> —St. James'.....	1 50	
<i>Northumberland</i> —Boxes.....	8 85	
<i>Philipsburg</i> —St. Paul's.....	12 23	
<i>Reading</i> —St. Barnabas'.....	9 00	
<i>Tamaqua</i> —Calvary, \$22.59; box, 7745; \$2.50.....	25 09	

Wellsboro'—Boxes.....	4	97	
Wilkesbarre—St. Stephen's, addl., \$150; S. S. Easter offer- ing, \$275.25.....	425	25	
Fork—St. John's.....	25000	800	99

CONNECTICUT.

Ansonia—Box 12863.....	1	73	
Box 1180.....	1	30	
Durham—Epiphany.....	6	90	
Hartford—3193.....	3	50	
Milford—St. Peter's.....	31	57	
Naugatuck—St. Michael's.....	5	00	
New Haven—St. Paul's S. S., for Africa.....	13	91	
Mrs. Mary P. Wade, for Bp. Auer.....	100	00	
Norwich—Trinity.....	35	84	
Poquettanock—St. James'.....	9	00	
South Canaan—8116.....	2	35	
Southport—Trinity, Rev. E. L. Wells, Rector, \$50; S. S., Africa, Walter Bulkley's memory, and in memo- riam for Bertie, Lennie, Sarah, Alice, and Lottie Currant, Augustus R. I. Isabella Horne, Jose- phine Pomeroy, Freddie Jelliffe, Frederic Bulk- ley, 101.....	151	00	
Stonington—2563.....	4	00	
Waterbury—752.....	2	00	
Watertown—Christ, S. S.....	5	00	379 10

DELAWARE.

Claymont—Ascension, 8798, \$4.42; 12743, \$3.32.....	7	74	
Newcastle—Mrs. E. K. Rodney.....	25	00	
Newark—St. Thomas' S. S., 29 boxes, \$31.25; Mrs. S. M. Curtis, \$25; F. A. Curtis, \$10.....	66	25	98 99

GEORGIA.

Griffin—13291.....	3	25	
Marietta—2 boxes.....	1	50	
Savannah—1211.....	4	16	8 91

ILLINOIS.

Albion—1234.....	1	35	
Cairo—Redeemer.....	10	00	
Carlinsville—St. Paul's.....	5	00	
Chicago—The Sender.....	12	50	
Galena—6873.....	1	00	
3445.....	1	00	
Geneseo—Boxes.....	6	63	
Jacksonville—9483, \$1; 9487, 71 cents.....	1	71	
Peoria—St. Paul's, 13060.....	2	04	
St. Paul's, \$10; box 9486, \$2.11.....	12	11	
Petersburgh.....	6	30	
Waverley—Christ.....	16	00	
Winchester—St. Ignatius.....	1	65	77 29

INDIANA.

Michigan City—Trinity.....	10	00	
New Albany—4 boxes.....	4	91	14 91

IOWA.

Cedar Rapids—4 boxes.....	7	94	
Davenport—Bishop's Ch. S. S., for China.....	10	37	
Decorah—2 boxes.....	1	50	
Tipton—Grace, for Africa, \$5.52; S. S., for do, 43 cts.; 4 boxes, \$1.55.....	7	45	27 26

KANSAS.

Fort Scott—St. Andrew's.....	7	65	
Junction City—Ch. of the Covenant S. S., for Hospital under charge of Rev. E. H. Thompson, China.....	12	50	
Monmouth—Emmanuel Mission....	1	00	21 15

KENTUCKY.

Hopkinsville—Rosedale, boxes....	5	00	
Lexington—Christ.....	188	90	
Maysville—Mrs. W. H. Buffington, \$1; Mrs. Stevens, \$50, part scholarships.....	1	50	
Ch. Nativity, S. S., part scholarship, China.....	14	00	209 40

LONG ISLAND.

Brook'lyn—Holy Trinity, \$225, for Africa, \$140.....	865	80	
St. Matthew's, for Joppa.....	8	50	
St. Mary's.....	66	82	
Ch. of our Saviour, for scholarship in Training School, Africa.....	75	00	
Flushing—St. George's Mission, of which from S. S. \$4.15.....	8	75	
Huntington—St. John's, S. S.....	7	57	
Jamaica—C. K.....	14	00	
Rockaway—Trinity.....	23	00	568 64

MAINE.

Bath—13515.....	2	00	2 00
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MARYLAND.

Annapolis—S. Anne's, of which \$2.88 from Children of Col., S. S.....	25	00	
Baltimore—All Saint's.....	5	00	
Miss Louise Schmidt, 92 N. Eutaw St., for W. A. Record.....	1	00	
Emmanuel, for the Bishop of Africa.....	100	00	
St. Peter's.....	307	00	
10706.....	1	50	
Trinity, Woman's Miss'y Association, semi- annual pay't. scholarship in Boone Mem. School, Wichong.....	20	00	
Grace, to meet the expense of printing Bp. Auer's Gedebo Reader.....	103	00	
St. Peter's, Ladies Miss'y Society, for Joppa Mis- sion.....	25	00	
Balt Co—10889.....	1	00	
Bladensburg—Boxes.....	17	25	
Cecilton—North Salsatras Par., St. Stephens.....	10	00	
Croom—12281.....	80		
Ellacott City—14246.....	2	00	
Frederick—All Saint's, of which \$10 for Africa, and \$10 for China.....	135	36	
Frostburgh—St. John's.....	6	31	
Georgetown—St. John's, for Bp. Auer, Africa.....	156	00	
New Market—Boxes.....	9	44	
St. Margaret's—Westminster Par. Washington—Widow's Mite, for Rev. R. Nelson's Mis- sion, China.....	62	50	
1966.....	1	06	
3860.....	13	00	
Epiphany.....	96	42	
2146.....	1	00	
Westminster—Ascension, for Ath- en's, Greece.....	11	00	1111 61

MASSACHUSETTS.

Amesbury—St. James', for China..	10	00	
Boston—2965.....	5	00	
Christ.....	10	00	
St. Matthew's.....	20	00	
Emmanuel.....	1125	00	
7602.....	25		
J. H. Clinch.....	5	00	
St. Paul's, of which for Africa, \$5.....	505	00	

Ch. of the Advent.....	119 35	
Rev. N. G. Allen.....	5 00	
J. M. Beebe.....	100 00	
St. Mark's S. S., for sup- of a child in China and Africa.....	125 00	
13503.....	3 55	
13509, 13510.....	23 00	
Charlestown—St. John's, Family Miss. Box.....	24 75	
Dedham—3585.....	12 50	
Marblehead—St. Michael's.....	102 60	
Newburyport—St. Paul's.....	27 00	
Stockbridge—St. Paul's.....	50 00	2273 00

MICHIGAN.

Detroit—Christ, S. S.....	58 85	
Mariner's Ch.....	4 60	
11776.....	1 02	
Ypsilanti—St. Luke's.....	25 00	89 47

MINNESOTA.

Faribault—Good Shepherd.....	31 57	
Minneapolis—St. Mark's.....	43 41	
Getsemare.....	29 20	
Ft. Snelling Chapel.....	250 00	106 68

MISSISSIPPI.

Aberdeen—St. John's, S. S.....	1 75	
Vicksburg—4141.....	3 50	5 25

NEW HAMPSHIRE.

Claremont—Boxes.....	6 95	
Keene—Rev. Mr. and Mrs. E. A. Renouf.....	25 00	
Portsmouth—1714.....	1 25	
St. John's, boxes.....	19 00	
"Junior".....	7 00	59 20

NEW JERSEY.

Bergen—St. Paul's.....	10 00	
Bergen Point—6089.....	6 05	
Bridgeton—St. Andrew's.....	14 00	
East Orange—Christ, S. S., 39 boxes.....	57 63	
Fairview—Trinity boxes.....	4 50	
Newark—8812.....	2 00	
New Brunswick—St. John's, Evang. Orange—Grace, for Grace scholar- ship in Miss Fay's school, China.....	14 27	20 00 128 45

NEW YORK.

Amenia—St. Thomas'.....	3 36	
Annandale—"W".....	4 00	
Cortland—St. Peter's.....	10 00	
New York—14142.....	3 40	
James F. De Peyster, for Rev. J. T. Holly, \$50; Haiti, \$50; Mrs. Robt. E. Livingston, for Rev. J. T. Holly, \$25.....	125 00	
Grace Chapel.....	30 41	
G.....	100 00	
Anthon, Mem. boxes, \$11- 75; A Friend, \$5.....	16 75	
St. Thomas' Chapel.....	12 00	
8829.....	5 00	
St. Michael's, Penny Mis- sionary Society.....	14 93	
Chapel of St. Augustine, for Jaffa.....	7 64	
Trinity Chapel.....	696 66	
Grace, of which for Hav- ana, Cuba, \$500; for Rev. Dr. Hill, special Fund, \$100.....	8269 26	
Trinity.....	175 48	
J. Liggins.....	5 00	
Poughkeepsie—Box.....	2 50	
Rossville—St. Luke's, 16 boxes.....	9 00	
Walton—Christ S. S.....	1 00	4491 39

NORTH CAROLINA.

Ashville—Trinity, Woman's Miss'y Association, semi-annual payment scholarship in Miss Fay's school.....	20 00	
Leakesville—Epiphany Ch. Aid So- ciety.....	7 19	
Lenoir—St. James' S. S.....	23 90	
Lincolnton—Boxes.....	2 37	
Marlboro'—8800.....	80	
Newberne—Miss Annie Donnelly, per Bp. Atkinson.....	100 00	
Oxford—Mrs. Sarah Elliott.....	2 10	
Raleigh—St. Augustine's Chapel (Colored).....	25 00	
Wilkesboro'—St. Paul's, Boxes.....	8 00	
Wilmington—St. James'.....	65 13	
2 Boxes.....	5 19	259 67

OHIO.

Cincinnati—Trinity, for Rev. Mr. Morris' Mission, Japan.....	10 00	
Cross Creek—St. James', boxes.....	8 80	
Cuyahoga Falls—St. John's.....	15 00	
Fremont—St. Paul's.....	3 25	
Glendale—Christ.....	11 82	
Ironton—Miss Barker, part schol- arship.....	3 00	
Mt. Vernon—St. Paul's.....	30 16	
Newark—Trinity.....	53 50	
Painesville—St. James'.....	18 25	
Warren—Christ S. S., for Miss Fay's school.....	19 31	
Zanesville—St. James', \$28.60; S. S., \$43.50.....	72 10	245 19

PENNSYLVANIA.

Concord—St. John's.....	10 66	
Germantown—Christ, for Miss Fay's school, China, \$10; Mrs. Shoenberger's Mite Chest, \$10; Judge Stroud, \$2; S. S., for sup- port of Bp. Auer, \$27.32.....	49 32	
Glen Riddle—16 boxes.....	15 31	
Honeybrook—Mrs. N. L.....	1 00	
Manasunk—St. David's, for Or- lando Crease, and W. B. Stephen's scholarships.....	60 00	
Norristown—St. John's S. S., for Mrs. Thompson's girls' school, Shanghai.....	40 00	
Philadelphia—Mediator, Mr. Bull. Rev. Dr. Shiras.....	1 50	
Edwin Palmer.....	5 00	
Advent, for Africa, five- cent collection.....	1 00	
Christ.....	28 00	
Rev. Dr. Van Pelt, for China and Africa.....	88 15	
St. Luke's, scholarship in Miss Fay's school, China Atonement, of which for Africa, \$100.....	10 00	
Box 5417.....	40 00	
St. Bartholomew's—7814, 7816.....	238 34	
Ascension—8134.....	2 00	
12018.....	13 00	
Grace Ch. Miss'y Associa- tion, for China.....	7 10	
Calvary.....	5 00	
St. James'.....	57 00	
Rev. Mr. Neilson.....	3 00	
W. S. J., for support of a Missionary in Japan.....	9 44	
7377.....	2 00	
Pottstown—Christ, boxes.....	500 00	
Sunbury—Mrs. W. J. Greenough, for West African Record.....	6 03	
Westchester—Box 5337.....	77 56	
	1 00	
	1 00	1272 41

PITTSBURGH.

<i>Alleghany City</i> —Emmanuel, 10 boxes.....	7 84	
<i>Meadville</i> —Christ.....	10 00	
<i>Pittsburgh</i> —St. Luke's.....	10 00	
St. Philip's Mission.....	4 50	
St. Mark's.....	6 40	
St. John's, Eliza Chislet class, scholarship in Miss Fay's school.....	40 00	
<i>Warren</i> —Trinity Memorial.....	7 60	86 34

RHODE ISLAND.

<i>Ashton</i> —St. John's, 6 boxes.....	8 54	
<i>Bristol</i> —St. Michael's five-cent coll.	44 60	
<i>Pawtucket</i> —St. Paul's, box.....	1 50	
<i>Providence</i> —All Saints' Memorial.....	100 00	
<i>South Scituate</i> —4682.....	25	
<i>Wickford</i> —St. Paul's, \$75; boxes, \$18.47.....	93 47	248 36

SOUTH CAROLINA.

<i>Mt. Pleasant</i> —Christ, S. S., boxes for support of scholarship in Boarding-school at Wuchang.....	20 00	
<i>Clarendon</i> —St. Mark's.....	2 00	
<i>Columbia</i> —St. Mark's.....	7 00	
<i>Lancaster</i> —5079.....	3 00	
<i>Upper St. John's</i> —Ch. of Epiphany.....	12 00	
<i>Wilmington</i> —St. Stephen's Assoc'n, semi annual pay't for scholarship in Miss Fay's school.....	20 00	64 00

TENNESSEE.

<i>Memphis</i> —Calvary, S. S., 9 boxes..	19 00	
<i>Sevanes</i> —St. Augustine's Chapel..	5 00	24 00

TEXAS.

<i>Brenham</i> —Boxes.....	9 65	9 65
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UTAH.

<i>Ogden</i> —14147 and 14148.....	10 45	
<i>Salt Lake City</i> —St. Mark's.....	25 00	35 45

VERMONT.

<i>Bethel</i> —Christ, 13302.....	5 00	
<i>Guilford</i> —A Thank Offering for China.....	5 00	
<i>St. Albans</i> —St. Luke's.....	21 69	31 69

VIRGINIA.

<i>Alexandria</i> —Grace, \$35 47; S. S., for Jaffa Mission, \$42.09	77 56	
St. Paul's S. S., for Joppa Mission.....	55 35	
<i>Bedford Co.</i> —St. Stephen's, part scholarship.....	2 75	
Trinity, part scholarship..	1 75	
Miss A. E. Clay, part scholarship.....	53	
<i>Berryville</i> —Grace, boxes.....	16 22	
<i>Brandy Station</i> —Boxes, of which for sup. of a scholar in Boone Mem. School,	42 00	
China, \$20.....	4 00	
<i>Buchanan</i> —Miss Sue Jones.....	3 03	
3690.....	1 50	
<i>Cascade</i> —13360.....		
<i>Charlestown</i> —Zion, 13 boxes, \$33.54; S. S., 25 boxes, and class offerings for Miss Fay's school, \$45.49; collection on Easter Day, \$39.95; for Miss Baldwin, Jaffa Mission, \$25.81; quarterly pay't on Wuchang scholarship, \$8.75; boxes, \$1.25.....	154 79	

<i>Culpepper</i> —St. Stephen's, for Culpepper scholarship in Boone's school, Wuchang, China.....	20 00	
<i>Front Royal</i> —Calvary.....	6 12	
<i>Greenwood</i> —8 boxes.....	1 75	
<i>Halifax C. H.</i> —13501.....	50	
<i>Leesburgh</i> —St. James'.....	15 15	
<i>Lynchburgh</i> —Grace, part scholarship.....	5 17	
<i>Louisa Co.</i> —St. John's, for Jaffa Mission, 'The Meadows,' Mem. scholarship, \$25; box, 11227, \$5.17; "Bank of Heaven," at the Meadows, \$4.83.....	35 00	
<i>Marion</i> —2 boxes.....	5 50	
654.....	2 00	
<i>Markham Station</i> —Leeds Par.....	13 00	
<i>Middleburgh</i> —Meade and John's Parishes.....	8 31	
<i>Middletown</i> —St. Thomas'.....	2 06	
<i>Modest Town</i> —8809.....	2 50	
<i>Oak Grove</i> —St. Peter's, boxes.....	13 41	
<i>Orange C. H.</i> —St. Thomas', boxes.....	21 75	
<i>Portsmouth</i> —St. John's, boxes.....	2 30	
<i>Richmond</i> —Grace.....	15 00	
St. Mark's, for St. Mark's scholarship.....	10 00	
<i>Salem</i> —St. Paul's, Chapel addl....	70	
<i>Suffolk</i> —St. Paul's, Ch. and S. S., part scholarship.....	11 30	
<i>Warrenton</i>	20 00	
<i>Wellsburgh</i> —Christ.....	5 20	
<i>Wytheville</i> —St. John's, boxes for Jaffa Mission.....	9 00	590 20

WESTERN NEW YORK.

<i>Belmont</i> —11699.....	1 35	
<i>Geneva</i> —C. Morse.....	2 00	
<i>Hunt's Hollow</i> —St. Mark's.....	5 83	
<i>Ithaca</i> —St. John's.....	48 80	
<i>Rochester</i> —Christ, Anna D. Battershall, class quarterly payment, scholarship in Miss Scott's school.....	10 00	
<i>Syracuse</i> —12733.....	1 40	
<i>Utica</i> —David Lewis.....	1 00	70 38

WISCONSIN.

<i>Madison</i> —11808.....	1 50	
<i>Sussex</i> —8846 and 8845.....	45	1 95

MISCELLANEOUS.

W. H. H., a Thank Offering.....	20 00	
Box.....	1 50	
9991.....	80	
2934, for Africa.....	1 50	
3589.....	3 00	
4394.....	5 25	
2763.....	5 00	
12292.....	1 50	
6019.....	1 42	
Box.....	1 15	41 12

LEGACIES.

<i>Hartford, Conn.</i> —Estate, Chester Adams, of which from rent, \$39.58.....	967 88	
<i>Pottstown, Penn.</i> —Miss Anna P. Hobart.....	50 00	1,017 88
Amount previously acknowledged....	\$14,644 48	
	68,778 84	
	\$83,423 32	

FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. J. G. Auer, D.D., Missionary Bishop.....	Cavalla.
Rev. Edward Davis.....	“
Rev. G. W. Gibson, (Liberian).....	Monrovia.
Rev. A. F. Russell “.....	Caldwell.
Rev. S. D. Ferguson “.....	Clay Ashland.
Rev. N. T. Doldron “.....	“ Vaughan.
Rev. R. H. Gibson (Deacon).....	Monrovia.
Rev. J. W. Blackledge.....	Sinco.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Mrs. Auer.....	Cavalla.
Mrs. Ware.....	Orphan Asylum, Cape Palmas.
Mrs. Toomey.....	“ “
Mrs. S. Simpson (Teacher).....	Cape Palmas.
Miss Margaretta Scott.....	Cavalla.
Mrs. Julie MacMullan.....	“
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	“
Miss Sarah Barclay (Liberian), Teacher.....	Monrovia.
— Tucker “.....	“
Rodger Fuller (Liberian).....	Kleh Kleh.
J. J. Blyden “.....	Candidate for Orders.....
— Clark “.....	“
J. Neyle “.....	Catechist.....
John T. Thorpe.....	“
L. Montgomery (Liberian), Teacher, Candidate for Orders.....	Crozierville.
W. M. R. Richards (Liberian), Candidate for Orders.....	Cavalla.
Edward Hunt “.....	Teacher.....
M. P. Valentine (Native), Candidate for Orders.....	Rocktown.
Joseph A. Russell (Liberian) “.....	Toto.
Samuel Boyd (Native), Teacher and Catechist.....	Fishoon.
Alonzo Potter “.....	Hoffman Station.
John Farr “.....	Half-Gravay.
B. B. Wiener “.....	Berebey.
Merrick White “.....	Catechist.....
John Bohlen “.....	Gideyataba.
Richard Killen, “.....	Teacher.....
O E. Shannon, Native Teacher.....	Rockbeebah.
	Kabla.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop.	
Address.....	Shanghai.
Rev. Robert Nelson.....	“
Rev. Elliot H. Thomson.....	“
Rev. Samuel I. J. Schereschewsky, D.D.....	Peking.
Rev. Augustus C. Hohling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.
Rev. W. J. Boone.....	“
Rev. Kong-Chai Wong (Presb't).....	Shanghai.
Rev. Yung-Klung Ngan, M.A. (Presb't).....	Hankow.
Mr. Hoong Nioh Wan, Candidate for Orders.....	Shanghai.
Mr. Kia-Sung Ting “.....	“
Mrs. Nelsn “.....	“
Mrs. Thomson.....	“
Miss Lydia M. Fay.....	“
Mrs. S. Schereschewsky.....	Peking.
Mrs. Hoyt.....	Wuchang.
Mr. Boone.....	“

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Osaka.
Rev. A. R. Morris.....	“
Rev. G. D. B. Miller.....	“
Rev. J. Hamilton Quinby.....	“
Rev. Wm. B. Cooper.....	“
Rev. William James Miller.....	“
Rev. Charles H. Newman.....	“
Henry Laning, M.D.....	Osaka.

GREECE.

Miss Marion Muir.....	Athens.
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HAITI.

Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Bauduy.....	“
Rev. Julien Alexandre.....	Cabaret Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elise Salomon.....	“
Rev. Pierre Louis Benjamin.....	“
Rev. Pierre Talma Delatour.....	Port-au-Prince.
Rev. Louis Duplessis Ledan.....	“
Rev. Charles Jerome Bistouri.....	“
Rev. Alexander Battiste.....	“

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	STEWART BROWN, Esq.
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REV. R. B. DUANE, D.D., *Secretary and General Agent*, No. 23 Bible House, New York.

REV. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—THIRD WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,.....	14 cts.
Newspapers, each,.....	9 cts.
CHINA.—Via San Francisco, (thence first of each month.) Letters, each half ounce or fraction thereof,.....	10 cts.
Newspapers, each,.....	2 cts.
Book Packets, each four ounce or fraction thereof,.....	4 cts.
LIBERIA.—Via Southampton, (thence weekly.) Letters, each half ounce or fraction thereof,.....	16 cts.
Newspapers, each,.....	4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N.B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

HAITI AND LIBERIA.—(By Sailing Vessels.) Enclose Letters in ten cent stamped envelopes, (as required by U. S. Postal Laws), addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

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Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JUNE, 1873.

*** The Office of this Commission is at Room No. 44 Bible House, Fourth Avenue, New York. Communications on ordinary business to be addressed to the Rev. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to Hon. EDWARD HAIGHT, Treasurer, Banking House, No. 9 Wall St., N. Y., or to Mr. WEBB. Special Communications for the Commission may be addressed to the Rev. BENJ. I. HAIGHT, D.D., LL.D., Chairman of Executive Committee.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

OUR SOUTHERN FIELD.

To any one travelling at all extensively in the South, it is easy to see that one of the effects of slavery was to divide the country into large estates or plantations; that such division necessarily kept the population far apart, and made anything like a system of general education well-nigh impossible. Such isolation would affect, of course, the blacks more than the whites, but each race would suffer. The poor white man could, if he desired, go away to a different condition of things; the black could not. Then there was, as there is in all countries, a strong caste feeling on the part of the highly educated few, towards the uneducated many, and the ignorance of the mass naturally degenerated into mere emotionalism or superstition. The removal of slavery does but little towards remedying these evils, at least the immediate result is small. Its ultimate promise is great, if effectual steps are at once taken for supplanting existing ignorance, by a broad and deep educational and religious culture. But from what quarter is this to come? We reply, from the North chiefly for the present. The South is impoverished, some say prejudiced. But those who know her best would rather say—fails as yet to comprehend the ultimate result of these sudden changes. We must commiserate that poverty, and sympathize with the other. The barriers are gone. General education can now reach all. It only varies in degree. Prosperity will come to all orders and conditions of men with education, and mere prejudice will diminish. An intelligent religion and a higher education will obliterate improper distinctions and give a new impulse and a right

direction to Southern life. The difficulty is in the beginning, and here the North must help. But it must be done early as well as thoroughly. Unmooring the boat to let it drift into the surf is to swamp it. Pushing it through that surf is to send it forth on a prosperous voyage.

Enlarged and liberal Christian views on this subject are needed towards the South. Indifference or downright dislike (where it exists) should give place to a hearty genuine Christian fraternity. Sympathy should take an active and effective form; its manifestation must not be too late. In this way *only* can our country be united, not simply by political bonds, but by the brighter ties of a common intelligence and a common religious brotherhood. We were much struck recently with the sermon of a late prominent African Missionary,* addressed to a congregation of his race, dwelling on the peculiar fitness of our Church for meeting the existing lamentable condition among the blacks—a condition existing not merely in Africa, but also among their descendants here. We prefer to quote his own words “The Episcopal Church has a specific and a mighty work to do in this country, in maintaining the honor and authority of God’s word, full and entire.” This is in every way a matter of the deepest importance. There is every probability that as Christianity pushes her conquests, we shall have reproduced here, that which was the characteristic of the early African Church; namely warm, emotional and impulsive energy which was at once both its failing and its virtue. Every indication of religious sentiment in our race, the world over, shows this. Such a peculiarity, needs a strong corrective, or otherwise the flame of religious life, however intense for a time, will blaze with unhealthy violence, or else soon burn itself out, and then the ultimate result must surely be, heretical decline, or an outburst of revived heathenism. * * *

The Episcopal Church has a place as the Conservator of a high standard of morals. The Bible, the whole Bible, is the religion of this Church. We cannot afford to give up the Old Testament. It is the revelation of the Law, and this wicked world still needs to hear the reverberations that once rolled so awfully from the top of Sinai. We bless God, indeed, that “grace and truth came by JESUS CHRIST;” but we feel that men still need to know that the “law” “was given by Moses.” . . . I am thankful for the authority of this Church to wage a ceaseless warfare against all lewdness, grossness, irreverence, Sabbath desecration, and dishonesty. The Church herself, in her corporate authority, utters her voice Sunday by Sunday in the ears of sinners, and in the name and by the authority of God declares: “Thou shalt not make to thyself any graven image.” “Remember that thou keep holy the Sabbath-day.” “Thou shalt not kill.” “Thou shalt not commit adultery.” “Thou shalt not steal.” “Thou shalt not bear false witness.” Indeed it is not too much to say that the great cause of the occasional failure of Missions, and the moral fall of Ministers, has been owing to the timid dealing with sin, and at times, the actual parleying with iniquity.”

We quote the above because of its applicability to the existing situation in the South. The intelligent appreciation of God’s Word being the great desideratum at this time. This instruction founded on that Word, is the main end of all our teachers and all our Ministers. The Commission has nothing less in view than this. Much has been done within the last few years. Thousands of children can now read the Scriptures, to whom otherwise for life they must have remained a sealed volume. And we are, as in the past, to-day planning work for the coming year, and praying that it may not be

*. Rev. A. Crummell,

stayed through the want of means ; but that many more teachers may be raised up, who shall with wisdom and with the spirit of our common LORD lead the present and rising generation in the way of knowledge and the way of life.—*Selected.*

MISSISSIPPI.

GEO. H. JACKSON, DRY GROVE.

Since I came to this section of country I can conscientiously say I have been most happily disappointed, for as it regards myself I fail to perceive the feeling and sentiment that would, in the least, justify the too extravagant misrepresentations by those at the North, who from the nature of things past, cherish an unchristian aversion to the South. On the contrary wherever I have been I have met with the most cordial reception. On the public highways the kindest feelings by both colored and white have been manifested. The doings of the Ku Klux, so often paraded at home, are only mentioned, and that *very* seldom, as among the things that were. Since coming here I have been and am doing all I can in the way of usefulness among my people: exhorting them in Sabbath-school to a virtuous life, and in day-school availing myself of occasional opportunities of correcting such faults as are always prevalent among those little ones who are not under the restraint of religious or moral discipline at their homes. In relating facts so closely allied to one's own experience it is often very difficult for one to state them without being considered as egotistic. I hope, therefore, you understand me rightly, that by doing what I have recognized as my duty, I am as happy here, if not more so, as I could be in any place in which I might live. The proceeds from teaching my day school, which by the way is a private one, being insufficient to support me wholly, I am consequently still dependent, not a little, on Mr. Douglass, which is my only cause of regret. Not that I can utter a word of complaint either of that gentleman's or his family's treatment of me. Since my arrival he and they have shown me every mark of welcome and respect. Nor would I willingly risk my lot in the chance to find anywhere so charitable and Christian a family, to say nothing of such circumstances as I was in when I came here. Mr. D., sir, is one of the few Clergymen and Christian gentlemen with whom we but seldom meet. His Christian charity and devoted zeal ; his untiring labors for his MASTER's cause, beget in those who know him, a love for him scarcely less than devotion.

PETERSBURG, VA.

MRS. C. A. ATWELL.

The past three months has been such a season of gloom and fearful trouble, that I have not had the heart to write anything of our work : but the small-pox has abated to some extent, and the people, either fearing it less, or accepting as a truth, that it is better to send their children to a well-ventilated and well-conducted school, than to keep them at home and allow them to run about the streets, are allowing them to come regularly again.

Our attendance has been as low as *thirty* (30), but for two weeks past has reached 79, and I think in another week we will attain the usual average, about *one hundred* (100).

My health incapacitates me from continuing my labors in the school, and as I did not wish that that, or any anticipated change of residence on

our part, should retard the vigorous prosecution of the work, I have made haste to secure a teacher to fill my place for the *balance* of the term. Miss Brown, who has been acceptable to the Commission, and who taught here a term, has consented to finish the session, and will be here by the first of the coming month.

Our proposed change of residence has caused us great trial of mind; not only are our own little flock heartily opposed to it, but citizens of both races and all communions. Mr. A. is a member of the Public School Board, Treasurer of Petersburg Relief Association, and connected with other public movements, in which by his quiet efforts he has made his usefulness felt, and has now the respect of all parties.

The box was very acceptable, and from it I fitted out a boy who was not only enabled to attend Sunday-school, but was presented and baptized on Sunday last, with two other children.

Those who have attended regularly this winter have made commendable progress.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums during the month of April, 1873:

MASSACHUSETTS.		PENNSYLVANIA.	
<i>Springfield</i> —Christ Ch.....	\$30 00	<i>Cheltenham</i> —St. Paul's Ch.....	159 88
<i>Boston</i> —St. Matthew's Ch.....	2 00	<i>Philadelphia</i> —John Bollen, Esq..	50 00
Christ Ch.....	10 00	Miss C. M. Boulton.....	50 00
St. Paul's Ch.....	250 00	St. Peter's Ch.....	116 86
	302 00	Bishop's Ch.....	34 00
CONNECTICUT.		W. L. R.....	100 00
<i>West Haven</i> —Christ Ch.....	5 00	<i>Morristown</i> —St. John's Ch.....	38 54
<i>Hartford</i> —Trinity Ch. A member,	5 00	<i>Kinsessing</i> —St. James' Ch.....	9 44
<i>East Haddam</i> —St. Stephen's.....	13 47	Anonymous, Easter off.,	50
<i>Southport</i> —Trinity.....	100 00	<i>Upper Providence</i> —S. M. Society of	
<i>Newtown</i> —S. S. of Trinity Ch.....	20 00	St. Paul's Ch. oaks.....	5 00
<i>Watertown</i> —S. S. of Trinity Ch.....	5 60	<i>Manyunk</i> —St. David's.....	25 00 589 22
	148 47		
NEW YORK.		PITTSBURG.	
<i>Sing Sing</i> —St. Paul's Ch.....	50	<i>Pittsburg</i> —Grace Ch.....	5 00
<i>New York</i> —St. Paul's Ch.....	63 72	<i>Meadville</i> —Christ Ch.....	5 00 10 00
St. Thomas' Ch.....	00 00		
G.....	100 00	MARYLAND.	
<i>Harlem</i> —St. Mary's Ch.....	5 00	<i>Baltimore</i> —Grace Ch.....	121 20 121 20
<i>Yonkers</i> —St. Paul's Ch.....	5 00		
	274 22	NORTH CAROLINA.	
ALBANY.		<i>Raleigh</i> —Christ Ch.....	1 00 1 00
<i>Gouverneur</i> —Trinity Ch.....	4 00	OHIO.	
<i>Cooperstown</i> —Christ Ch.....	27 00	<i>Ironton</i> —Christ Ch.....	2 00
<i>Saratoga County</i> —J., contents Mis-		<i>Cincinnati</i> —St. John's Ch.....	20 63 22 63
sion box.....	5 00	MICHIGAN.	
<i>Albany</i> —A member of St. Paul's.....	10 01	<i>Grand Rapids</i> —St. Mark's Church,	
<i>Schuylerville</i> —S. S. of St. Stephen's	3 50	Womans' Miss. Asso'n.....	2 40
<i>Ballston Spa</i>	5 00	<i>Ypsilanti</i> —St. Luke's Ch.....	25 00
	64 50	<i>Kalamazoo</i> —St. Luke's Ch.....	29 65 57 05
CENTRAL NEW YORK.		ILLINOIS.	
<i>Waterloo</i> —For Miss S. G. Swet-		<i>Peoria</i> —St. Paul's Ch.....	5 00 5 00
land, charges on box and		IOWA.	
repairs of S. H.....	30 00	<i>Davenport</i> —Bishop Lees S. S.....	1 39 1 39
<i>Hamilton</i> —St. Thomas' Ch.....	7 50	CENTRAL PENN.	
<i>Fulton</i> —Zion Ch.....	3 52	<i>Pottsville</i> —Legacy of Miss Anna	
<i>Baldwinsville</i> —Grace Ch.....	5 35	P. Hobart.....	50 00
<i>Oxford</i> —St. Paul's Ch.....	5 10	<i>Harrisburg</i> —R. A. L.....	20 00 70 00
<i>Watertown</i> —Trinity Ch.....	10 31		
<i>Utica</i> —Offering at Conference.....	64 81		
<i>Cleveland</i> —St. James' Ch.....	5 00		
	131 48		
LONG ISLAND.			
<i>Brooklyn</i> —St. Mark's Ch., Adel-			
phi street.....	20 00 29 00		
NEW JERSEY.			
<i>Orange</i> —Grace Ch.....	40 00		
<i>Camden</i> —St. Paul's Ch.....	25 00 65 00		

Amount previously acknowledged.... \$1,883 16
9,093 43

Total..... \$10,976 59

SPIRIT OF MISSIONS.

WOMAN'S WORK.

REMINISCENCES OF THE EARLY DAYS OF THE GREEK MISSION.

ATHENS, GREECE, *February 15, 1873.*

DEAR MISS EMERY: We have just closed the forty-second year of our residence in Greece. The anniversary of our arrival (7th Dec. 1830) was celebrated by the organization of an association for benevolent purposes. It is called the "*Syllogos of the Good Samaritan.*"

The readiness of the pupils to act upon the suggestion of last year in adopting a system of self-denial induced me to attempt to put those germs of Christian benevolence into a tangible form, so that the young laborers might have the satisfaction of examining the result of their efforts; and in the hope, too, that, in time, this would lead to other attempts of more importance.

It was proposed therefore to those who last year had sent the product of their industry and self-denial, that they should form a Society whose officers should be elected from among their companions, and that other members should be obtained by subscribing to the Society. It was a pleasant scene, I can assure you; and it carried me back in memory to the night of the 7th December, 1830, when Dr. Hill and I were passing over from Syra, where we had arrived that day, to the island of Penos, to which we were destined, in an open boat, alone and entire strangers to every one, and quite ignorant even of the spoken language! How little did we then think that a time would come when we, still living among these people, would see those to whom we were sent to teach them the duty of doing good unto all, giving such good proof of their teaching, as to lead them to emulate their sisters in our own land in deeds of self-denial for CHRIST's sake! and to engage in works of love to those far off heathen in the western regions of our country—far, far beyond the great Atlantic and the distant Rocky Mountains—sending thither the means of procuring for the Indian heathen the good tidings that "JESUS CHRIST came into the world to save sinners!"

The recollection of the incidents of the early days of our Missionary life were revived by what was passing before us. The day of small things, when we first realized the difficulties which checked our ardent hope of being speedily useful in spiritual things to those around us, had passed away. No

doubt many like ourselves have spent some sad hours, and perhaps shed tears of regret, when the truth was forced upon them that what occurred at Babel so greatly impedes the promulgation of the Gospel in the present day, even as it prevented the combination for evil then. This barrier, no doubt, every Foreign Missionary has to overcome at the outset of his work. Yet, "though he may be cast down, he is not destroyed"—not overwhelmed. "Where there is a will, there is a way," and many little contrivances serve to communicate by actions, the kind intentions which for a time we cannot express in words.

Referring to the records of those days, I find an account of an evening walk, which will illustrate my meaning :

"TENOS, 1831.

"We sometimes walk on the beach which is in front of our house, at the close of day, and watch the return of the fishing boats, and linger to see their nets discharged. They generally are filled with fish ('small and great,' such as formed the evening meal of our Blessed LORD and His disciples.) Sometimes their nets have brought in certain curious things from the deep, which our colleague Dr. R——, who has a taste for natural history, purchases for a few paras, to place in his cabinet : in this way, too, he gains the good will of the poor fishermen, who will on another occasion listen to him when he speaks to them of that Being who made the earth, and the sea, and all that is therein !"

Our six months abode on the island of Penos, which was the preliminary step to our Missionary residence in Athens, was attended with many circumstances which had an important bearing upon our future labors. We then had time to make ourselves acquainted with the language and the character of the people to whom we were sent. It led us too, in the good providence of God to form an intimate and lasting acquaintance with some families who had taken up their temporary residence in that quiet and safe resting place : families whose names are distinguished in the history of their country's renovation. They had been exposed to all the vengeance of their Turkish masters when the Revolutionary War of 1821 broke out ; and during the whole of the seven years' struggle for independence, some of them had held posts of the highest rank under the Ottoman Government, and had enjoyed all the elegance and refinement and luxuries of Oriental opulence. All these had been wrested from them in a moment, and they had escaped with their lives, from dangers worse than imprisonment—worse than death, after seeing fathers, husbands, wives, daughters, cruelly massacred and tortured. The thrilling narratives they gave us of their sufferings, and their patient endurance of such calamities, excited our deepest sympathy and led us to inquire into the nature of that support which we attribute to trust in God : and this led us again to see the energy of that principle of faith which is of the operation of the HOLY SPIRIT, and which, however it may be obscured by outward circumstances,

and though it be only "as a grain of mustard seed," will operate in the heart of the true believer, affording the required aid !

Thus early the object of our Mission began to unfold itself ; and those little acts of kindness and Christian love we were privileged to exchange with those of the same Household of Faith,—though called by other names—were the means of our forming friendships that remain unimpaired to the present day, through all the changing scenes of a period of over forty years ! How intimate and how pure were these associations, and how they were almost mysteriously entwined, as it were, into the work which was then only looming before us, the following note, written thirty years afterwards, by the venerated head of the chiefest of those exiled families, will show. Mr. Hill's note, to which this is a reply, was written to the niece of Madame M——, on hearing of the death of Madame M——'s brother, one of the most eminent of our Greek statesmen, and an eloquent orator, and member of the Bar of Athens, a dear friend of Mr. Hill. (The original is in French.)

"MY RESPECTED FRIEND MR. HILL : I have read with much emotion your note to my afflicted niece, Maria A——. Still more has the perusal of your sermon, preached in the English church by you on the Sunday before last, affected us all, evidencing, as it does, the sincere friendship and regard you had for my poor dear brother ! Oh ! may God, Who has inflicted upon us this severe stroke, vouchsafe to comfort us and his afflicted, stricken family ! Please say to my dear friend Mrs. Hill how greatly I regret not to have seen her and you when you so kindly came to me ; but believe me I did not understand in my grief that it was you, dear good friends, who had thus come to bring me consolation ! I was in a state of much mental suffering !

"Believe me to be, with feelings of peculiar regard and respect,

"Your friend,

CHARIDEN M——.

"ATHENS, 14-26 January, 1861."

Much has been said and written on the subject of our schools—of their value and of their important influence as means of religious and moral training of the females of this country ; but there has been also an inner life, quickening all our operations, unknown to the passing traveller, and this it is which has strengthened us through years of arduous labor, and under circumstances of severe trial. We do not care to have the veil rudely raised that has concealed these sacred influences ; they are, however, intimately blended with the history of the Missions, which I hope to communicate to you from time to time, as opportunity allows me.

I remain, dear Miss Emery,

Yours very sincerely,

FRANCES M. HILL.



THE JOPPA MISSION.

JAFFA, PALESTINE.

THE following letter will be interesting to all who read Miss Baldwin's circular respecting the Joppa Mission which was printed in the Foreign department of the April SPIRIT OF MISSIONS.

NEW YORK, *April 17, 1873.*

MY DEAR MISS EMERY : In compliance with your suggestion, I send you a short account of the origin of the Joppa Mission School.

In 1869, changes took place in the operations of our Greek Mission at Athens, Greece, under charge of Dr. and Mrs. Hill, with whom I had been associated in that noble work almost from its beginning in 1830—a work which must immortalize Mrs. Hill's name in Greece, and among Greeks everywhere. I then felt that others had been raised up better suited to the times and circumstances of our Mission in Greece than myself, and that I could better serve the course of our common MASTER by being transferred to Joppa, Palestine, whence the cry of "Come over and help us," had reached me.

On the 12th of June, 1869, I arrived at Joppa, and at the house of my sister, Mrs. Hay, whose son, Mr. J. B. Hay, was then U. S. Consular Agent at Joppa, and who had made an effort the previous year to establish a boys' school.

I found, residing temporarily with my sister, Miss J. Arnott, an English Missionary who had been laboring for some years in a girls' school at Joppa. Late changes in her previous relations to her work, like those respecting myself, seemed to be the leadings of Providence to bring us together in this spiritually dark corner of Palestine.

We devised and adopted a plan of concentrating our united efforts on a female school to include boarding pupils, but when things were nearly ready for its going into effect, some strong leadings of Providence showed us another plan would be better, namely, that there should be a school for boys as well as girls.

My nephew, Mr. J. B. Hay, was, soon after my arrival, compelled to leave for Jerusalem, and the school, before his departure, had to be abandoned on account of not having sufficient funds to carry on the work ; and the boys scattered. I had no funds, and the house built for the girls' boarding school was still unfinished, but all these things did not discourage me, because I saw plainly God's guiding hand in all these events. I felt sure that He would provide, and I was not disappointed.

The winter of 1869-70 was passed in preparations for reopening the boys' school in the spring, and, during this time, I kept up a class of three or four boys. A lady in Scotland assumed the support of a native male teacher for one year, and has continued to do so year by year. Other Christians and travellers furnished means to make the school-house habitable. On the 9th of May, 1870, the boys' school was reopened at our own residence in the orange gardens, outside of the town of Joppa.

For school furniture I had to resort to such materials as were at my disposal. An old double carpenter's table served instead of desks for the boys to write on, and rough, loose boards, placed on kegs of nails, served for benches for the accomodation of twenty of the boys, while the balance followed their own custom of sitting on the floor or ground. The frequent upsets from the slipping of the boards afforded much amusement during the year we had to depend on these unstable seats. By the second year we were enabled to secure proper benches, but the carpenter's table is still in requisition.

The school reopened with thirteen of the old pupils, and in six weeks' time numbered forty scholars. We were compelled to begin at once to make the advanced pupils aid in teaching the others, and so avoid the expense of another teacher. One was employed for a few months with only the compensation of my teaching him English. The school has been greatly aided by the voluntary help of a native male teacher of Mt. Lebanon, a Protestant now residing at Joppa. By his assistance a Sunday School for boys and girls, in which his wife, also a native Protestant, assists, was established. Mr. Constantine, a native of Joppa, and educated in one of Bishop Gobat's schools, is the principal teacher in the school, and is capable of managing the boys nicely. Thus begun this boys' school, which now numbers one hundred pupils of various sects, Moslems, Greeks, Syrian Romanists, Syrian Protestants, and Jews.

Hoping an interest will be awakened by this letter in the Joppa Mission, and that those who read it will pray for God's blessing upon it, and aid it by their alms as well as their prayers, I remain,

Your friend in CHRIST,

MARY B. BALDWIN.

REPORT OF GIRLS' SCHOOL,

UNDER THE CHARGE OF MR. AND MRS. E. H. THOMSON, SHANGHAI.

Prepared for their friends in America.

It is with gratitude to our Heavenly Father for all His goodness, that we would commence our report of the school under our charge for the past year. To some of our friends, a short history of the school may be interesting. The school had its origin with the Rev. Mr. Syle, who interested some of the foreign ladies here, and with the assistance of friends at home, the work was carried on for several years. A society was formed under the name of "The Shanghai Female School Society." Mrs. Bridgman, who had been a missionary in China for many years, was chosen President. She soon afterwards had the house built, which the school now occupies. At her death, in the winter of 1871, she left the house to the Society, to be used as a school, provided they would keep up the number to 25 scholars. When we returned to Shanghai, in December, 1871, the school was placed under our charge, and thus was brought under the auspices of our Church and Mission. The building occupies a comparatively healthful site, near the West gate of the city of Shanghai. The centre of the front building, which looks southward, is occupied by the Superintendent, flanked on the east by a neat little Chapel. From the entrance hall of the centre building, a door opens through into the school-room, and this again, by a large sliding door, opens into the scholars' dining-room. Over these two rooms is the dormitory, and as the building occupies slightly elevated ground, the upper story is remarkably airy and commands an extensive view of the plain. On the North and East is a space of ground devoted to the scholars as their garden and pleasure ground. There are at present twenty-seven scholars, their ages varying from six to sixteen years. The greater part of them are children of heathen parents. During the past year, with but few exceptions, they have had excellent health, and have evinced a kind, docile, and tractable disposition. All have made fair progress in their studies, and some have done remarkably well. Our aim is to train them thoroughly in Christian truth, that they may be able, if they have the grace given them, to be teachers of their own people. We wish, moreover, to make them useful in every respect and therefore teach them to sew, spin, make their clothes and shoes, and also to cook, wash, and keep the various rooms in order. The first books which they learn are the Church Primer and Catechisms as prepared by the late Bishop Boone. They are also thoroughly trained in the Scriptures, both of the Old and New Testaments, a large portion of which we have now in the vernacular. They use the Prayer-Book, and sing the chants and hymns remarkably well. Visitors have remarked that they nowhere heard such singing from the Chinese. The work of the school is divided into six departments, two girls taking each one for a week.

We could increase our school to almost any number, now that the people

are becoming acquainted with our work. We, however, sometimes have trouble from the desire of the parents to take their daughters from the school before their term expires. We had an instance of this at the beginning of the year, on the opening of the school after the New Year holidays. A scholar, whose mother wished her at home, was not allowed to return. At first we heard that she could not be found, then her mother reported her as having gone to Soo-chow, and "therefore *could* not be brought back." We insisted that she must be brought. It was a point we could not yield for the sake of the discipline of the School. It was laid down that she must either come back or the money be refunded for her expenses while in the School. By some happy process, the distance to Soo-chow was overcome, and the girl appeared. She has done remarkably well ever since.

One scholar has been betrothed during the year. The ceremony took place at the School, and was an occasion of great interest. Many of the neighbors came in and participated, and we hope that the outside influence was good, as giving the people around us an interest in the School and a familiarity with its inmates.

We are much indebted to Bishop Williams for funds to enclose the grounds with a stout bamboo fence, for a gate at the entrance, and for many other minor conveniences.

In remembrance of Mrs. Bridgman, and of her generous liberality in providing the building, it has been determined to name it "The Bridgman Memorial School." We are fortunate in having as our native matron, a person who was herself trained in our former boarding school. She is an excellent and efficient assistant. Her brother, Mr. Hoongniok, is frequently mentioned in *THE SPIRIT OF MISSIONS*, and is a candidate for Holy Orders. The following is from one of the local papers, and was written by a gentleman who was present at one of the examinations: "We could not contemplate the thirty Chinese girls and young women there assembled, so clean, and happy, and intelligent looking, in course of training in all that was likely to be useful to them in this life, and having their minds informed, and their hearts impressed also with views of a higher life beyond—without feeling that here was one of those fountain heads of beneficent influence, which, small and noiseless almost in their beginning, yet contain a life and force that will eventually enable them to upheave the whole basis of Chinese society, and raise it to a higher and nobler standard." Our work, like all Christian effort, is one of faith. The seed must be sown with watching and prayer, for the Spirit of God to give the increase. We earnestly ask those who may read this Report, to aid us in our work among this people. A *little assistance from many* is all we need to retain our building and keep up our school. The cost of a scholar for a year is really very small. Consider that a poor little child can be brought from a wretched heathen home, into a Christian household, with daily instruction and guidance, her food and clothing and everything she needs provided for about \$40 per annum

U. S. currency. How easy then would it be for many to give this with but little self-denial, or for a few to join in making up the sum. This can be sent through our Secretary, No. 22 Bible House, New York. We look forward with hope to the coming year, praying for God's blessing on our School.

SHANGHAI, CHINA, FEB. 26TH, 1872.

ELLIOT H. THOMSON,
Superintendent.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from April 1, to May 1, 1873.

ALBANY.			NORTH CAROLINA.		
<i>Hoosac Falls</i> —Woman's Miss'y Association of St. Mark's Ch., M.C.....	\$45 00	\$45 00	<i>Edenton</i> —Members Miss'y Association, St. Paul's Ch.....	5 40	
CONNECTICUT.			<i>Leaksville</i> —Ch. Aid Society, Ch. of the Epiphany, Family Miss'y Boxes.....	7 19	
<i>Stratford</i> —Woman's Miss'y Association of Christ Ch., special for Bp. Clarkson.	30 00	30 00	<i>Wilmington</i> —St. James' Home, Children's Self-Denial Box for Lent, for Indian Missions.....	7 50	
KENTUCKY.			<i>Oxford</i> —Family Miss'y Boxes....	2 20	22 29
<i>Shelbyville</i> —Mrs. Thornton and Mrs. Odell, for Ponkas..	3 00	3 00	PITTSBURGH.		
ILLINOIS.			<i>Pittsburgh</i> —St. John's Ch., Eliza Chislett Class scholarship in Miss Fay's school	40 00	40 00
<i>Alton</i> —Woman's Miss'y Association, St. Paul's Ch., towards scholarship in Bp. Tuttle's school.....	8 75		SOUTH CAROLINA.		
<i>Jacksonville</i> —Trinity Ch.....	1 50		<i>Willington</i> —St. Stephen's Association for Ponka Hospital, \$7 00; semi-annual payment scholarship in Miss Fay's school, \$20.....	27 00	27 00
Ladies of Trinity Ch., for Ponka Hospital.....	7 00		VERMONT.		
<i>Naperville</i> —Members of St. John's, for Domestic Missions..	3 75	21 00	<i>Guilford</i> —A Thank-offering, for China	5 00	5 00
INDIANA.			VIRGINIA.		
<i>South Bend</i> —Woman's Miss'y Society of St. James' Ch., for Bp. Neely's horse, \$14.55; from "a little girl," for Ponka Hospital, 20 cts.....	14 75	14 75	<i>Norfolk</i> —Christ Ch., for Indian Missions.....	5 00	
MAINE.			<i>Petersburgh</i> —Ladies of Grace Ch., quarterly payment C. J. Gibson scholarship in Miss Scott's school, Cavalla, Africa.....	10 00	15 00
<i>Bath</i> —Family Miss'y Box.....	2 00	2 00	WESTERN NEW YORK.		
MARYLAND.			<i>Genesee</i> —Ladies' Miss'y Society of St. Michael's, 2 boxes for Lower Brule. For freight	15 00	15 00
<i>Annapolis</i> —Miss'y Association, St. Anne's Parish, package for Indians. For freight	1 00		MISCELLANEOUS.		
<i>Baltimore</i> —Trinity Ch. Woman's Miss'y Association, semi-annual payment scholarship in Bishop Boone's Memorial School in Wuchang.....	20 00	21 00	Sale of "Hymn to the Flowers".....	100 00	100 00
MASSACHUSETTS.			Total Receipts for April.....	\$371 04	
<i>Cambridge</i> —A member of Christ Ch., Domestic Missions.	5 00	5 00	Woman's Miss'y Association of St. Paul's Ch., Waterloo, Central New York, box for Miss Sweetland, Newberne, N. C., value \$100.		
NEW JERSEY.			St. Peter's Ch., Auburn, Central New York, box for Rev. Mr. Burt, Crow Creek, value \$225.		
<i>Paterson</i> —Ch. of the Holy Communion.....	5 00	5 00			